



VIEWS IN THE EAST: COMPRISING INDIA,  
CANTON AND THE SHORES OF THE RED  
SEA : WITH HISTORICAL AND DESCRIPTIVE  
ILLUSTRATIONS, VOLUMES 1-2...

ROBERT JAMES ELLIOT



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Views In The East: Comprising India, Canton  
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And Descriptive Illustrations, Volumes 1-2...

Robert James Elliot



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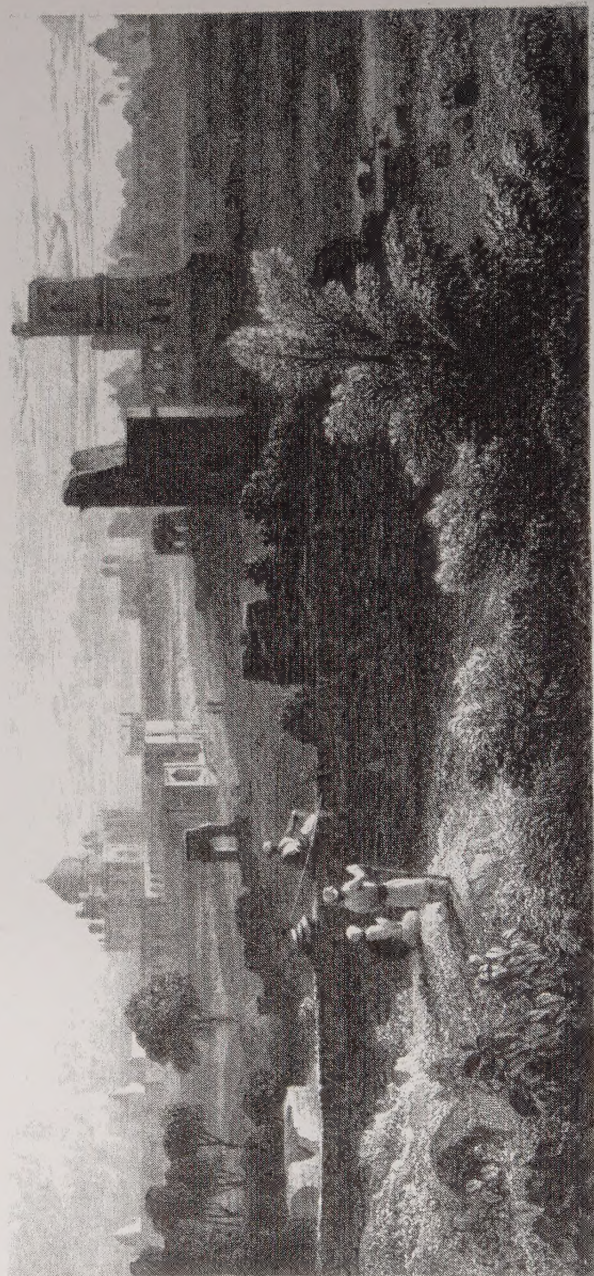


2<sup>o</sup> H. Ab. 187 (1.2)









Engraved by W. Miller

Designed by W. Miller

PLATE 1. THE GREAT BRIDGE, 1870.

Printed by W. Miller



# VIEWS IN THE EAST;

COMPRISING

INDIA, CANTON,

AND

THE SHORES OF THE RED SEA.

WITH

HISTORICAL AND DESCRIPTIVE ILLUSTRATIONS.

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BY

CAPTAIN ROBERT ELLIOT, R.N.

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VOL. I. 2

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LONDON:

H. FISHER, SON, & CO. NEWGATE STREET.

1833.

Elliot  
Views  
in the East  
1.2

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## P R E F A C E.

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THE original Sketches, from which the Engravings in these Volumes have been produced, were made on the spot in the years 1822, 1823, and 1824, and profess to be faithful delineations of the scenes that they are meant to represent. Artists of eminence were engaged in preparing the Drawings, and Engravers of well-known skill have been employed in completing the work. The descriptions of the Plates are selected from some of the best authorities that are to be met with on India subjects, and a considerable portion of the matter has been taken from the Journal of that most excellent man, Bishop Heber.

The Views of the Buildings principally exhibit the remains of Mahomedan Mosques, Tombs, and Palaces, in their various and peculiar styles of architecture. The Cave Temples of the Hindoos form a considerable part of the work; and these alone, viewed as wonderful works of art, almost as old, for aught that is known, as the hills from out of which they are hewn, present objects as worthy the skill of a painter, as any thing that the world can produce. The scenes in China have necessarily been confined within the limits prescribed to European residents or visitors, in that extraordinary country. The barren and desolate shores of the Red Sea afford little variety for the exercise of the pencil, and therefore fewer of the subjects of the Plates have been selected from the Drawings that represent those wild and desolate lands.

LONDON, *January* 31, 1833.



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## P R E F A C E.

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THE plains of Hindostan are thickly covered with ruined cities of vast extent, and great splendour. The Pagodas, Temples, and excavations of the Hindoos—the Mosques, Tombs, and Palaces of the Mahomedans—are falling into decay on every hand.

The distinction between the Hindoo and Mussulman buildings is strongly marked; and the difference in the styles of the Patan architecture, and that of the Moguls, is not less distinguishable: the massive, heavy, and melancholy structures of the former, contrasts admirably with the extremely elegant, though scarcely less substantial buildings of the latter. The mixture of a fine red stone, and the purest white marble in the same edifice, produces a rich and beautiful effect, and gives, in those bright and sunny lands, such a brilliancy to some of the desolate cities of India, that those only who have stood in the midst of them, can at all comprehend. The Buildings, of almost entirely white marble, such as the Táj Mahal, Etemad-Ud-Dowlah, and Mootee Musjid, at Agra—and some of the Pavilions and Mosques in the Palace at Delhi—surpass in elegance, splendour, and beauty, all others, either in this, or probably in any other country in the world.

One thing remarkably curious in Indian building is—the almost total absence of bridges. The swollen state of the large rivers during the rainy season, may account for it in many cases; but that such a thing as a bridge, constructed either in ancient or modern times, by the natives, being scarcely (if at all) to be met with under any circumstances, is certainly in some degree remarkable.

LONDON, *January* 31, 1833.

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## HUMAIÖON'S TOMB.

IN the midst of the ruins of Old Delhi, about four or five miles from the south entrance, or Agra-gate, of the present city, the tomb of Humaiöon is situated. This melancholy but picturesque scene of desolation is well described in Hamilton's East India Gazetteer, in the following words. "The ruins of Old Delhi cover the plain for an extent of nearly eight miles (diameter) to the south of the modern Shahjehanabad, and connects that city with the village of Cuttub, exhibiting throughout this great tract one of the most striking scenes of desolation to be met with throughout the whole world. Some of the gates, caravanseras, and mosques of the ancient city, are still tolerably entire, but the objects most worthy of attention are the two splendid mausoleums of the Emperor Humaiöon, and Sefdar Jung; the smaller but not less elegant sepultures of Khaneh Azim, the Emperor Mahomet Shah, and Jahanara Begum, daughter of Shah Jehan; the fort of Shere Shah, the temporary reviver of the Patan dynasty; and the curious remains of old forts and other buildings, ascribed to the Emperor Feroze Shah."

"Humaiöon's Tomb," says Bishop Heber, "is a noble building of granite, inlaid with marble, in a very chaste and simple style of Gothic architecture. It is surrounded by a large garden with terraces and fountains, all now gone to decay, except one of the latter, which enables the poor people, who live in the outbuildings of the tomb, to cultivate a little wheat. The garden itself is surrounded by an embattled wall, with towers, four gateways, and a cloister within, all the way round. In the centre of the square is a platform of about 20 feet high, and I should apprehend 200 feet square, supported also by cloisters, and ascended by four great flights of granite steps. Above, rises the tomb, also a square, with a great dome of white marble in its centre. The apartments within are a circular room, about as big as the Ratchiffe Library, in the centre of which lies, under a

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small raised slab, the unfortunate prince to whose memory this fine building is raised. In the angles are smaller apartments, where other branches of his family are interred. From the top of the building I was surprised to see that we had still ruins on every side; and that, more particularly to the westward, and where old Indraput stood, the desolation apparently extended to a range of barren hills, seven or eight miles off."

Humaiöon was the son of Baber, the founder of what is called the Mogul dynasty, the last remnant of which is still lingering in the ancient and famous capital of the Mahomedan empire of Hindoostan. But what is now the state of the "Great Mogul?" Foreigners possess his kingdom; and he is himself content to be the pensioner of a people, to whose very existence, it is more than probable, the fathers of his empire were strangers. The present emperor, Akbar Shah, lives in the mutilated palace that was built by Shah Jehan, in the present city of Delhi, or "Shahjehanabad," with all the worn-out ensigns of power around him. He is a venerable-looking old man, and may be seen going about the courts and gardens within the palace walls, in his tonjon, and a herald running before him, according to the custom of the east, proclaiming his high-sounding titles, as if to mock him with an empty parade of power; while at the same time he cannot come forth from the palace-gate without the permission of the English resident. It must be a curious sight to witness this aged man, sitting upon the ruinous throne of the Mogul emperors, and receiving homage from those who have made him little less than a royal prisoner. Bishop Heber's kind and christian feelings seem to have been particularly affected by this singular sight; and after speaking of some marks of inattention on the parts of some of the English rulers in India, he says, "Under these circumstances I was glad to find, that Mr. Elliott (the resident at Delhi at that time) paid him every respect, and shewed him every kindness in his power. I was glad, also, that I did

## HUMAIÖON'S TOMB.

not omit to visit him, since, independently of the interest which I have felt in seeing the venerable ruin of a mighty stock, Mr. Elliott says, that the emperor had frequently inquired, whether the bishop also meant to pass him by?" And again, "I heartily hope that the government will reverence the ruins of fallen greatness, and that, at least, no fresh degradation is reserved for the poor old man, whose idea was associated in my childhood with all imaginable wealth and splendour, under the name of the Great Mogul."

Humaiöon began his reign in peace, and seemed disposed to give himself up to the study of astronomy, or perhaps, more properly speaking, to judicial astrology. But he was not suffered long to follow this quiet occupation. His brother Camiran first formed designs against him; and in the course of time, in the midst of wars and commotions that gave him no rest, arose the formidable insurrection of Shere Chan, by which, after a time of almost unparalleled disaster, though replete with noble and valiant actions on the part of Humaiöon, this unfortunate prince was driven from his throne, and forced into exile in Persia. In Ferishta's history, the usurpation of Shere Shah, and the reigns of Selim and Ibrahim III. intervene between the beginning and the end of the history of Humaiöon. By means of the skill and enterprise of Shere he lost the empire, and for a few years the Patan dynasty was revived; but after the death of Shere, and Selim his son, the distracted state of India presented a fair opportunity to Humaiöon to regain his throne. In the year 1554 of the Christian era, this noble monarch overthrew the Patans in a great and decisive battle near Sirhind, in which his son Akbar, the greatest prince that ever sat upon the Indian throne, particularly distinguished himself. This victory decided the fate of the empire, which fell for ever from the Patans. In the month of Ramzan the king entered Delhi in triumph, and became a second time Emperor of Hindoostan.



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Scarcely a year elapsed from the time of Humaiöon's restoration, before the following account of his death is given. "In the evening of the seventh of the first Ribbi, Humaiöon walked out upon the terrace of the library, and sat down there for some time, to enjoy the fresh air. When the emperor began to ascend the steps of the stair from the terrace, the crier, according to custom, proclaimed the time of prayers. The king, conformable to the practice of religion, stood still upon this occasion, and repeated the Culma (the creed), then sat down upon the second step of the stair until the proclamation was ended. When he was going to rise he supported himself upon a staff, which unfortunately slipped upon the marble, and the king fell headlong from the top to the bottom of the stair. He was taken up insensible, and laid upon his bed; he soon recovered his speech, and the physicians administered all their art, but in vain; for upon the eleventh, about sun-set, his soul took her flight to paradise. He was buried in the new city, upon the banks of the river; (the river is now at some distance from the tomb;) and a noble tomb was erected over him, some years after, by his son Akbar. Humaiöon died at the age of fifty-one, after a reign of twenty-five years, both in India and Cabul.

"The mildness and benevolence of Humaiöon were excessive; if there can be any excess in virtues so noble as these. He was learned, a lover of literature, and the generous patron of the men of genius who flourished in his time. In battle he was valiant and enterprising; but the clemency of his disposition hindered him from using his victories in a manner which suited the vices of the times."

The tomb is in the middle distance in the Plate, and appears to be of a fine proportioned and massive form, while the buildings around bespeak the desolation, that is described in this short account of the once large and magnificent city of Old Delhi.







THE GREAT HALL, A.C.B.

1900

## THE TAJ MAHAL, AT AGRA.

THIS splendid Edifice, which is justly celebrated as the finest piece of Oriental architecture that remains to exhibit the power and magnificence of the Mahomedan rulers, and to display the skill and industry of the people of Hindoostan, was erected by the Emperor Shah Jehan, for the cemetery of Muntâza Zemâni, a favourite sultana, who died in the year of our Lord 1631.

To the raising of this structure a slight reference is made in Ferishta's History of the Reign of Shah Jehan. In Dow's translation of this history from the Persian, it is said, "that on the death of the sultana, the emperor, to express his respect for her memory, raised at Agra a tomb to her name, which cost in building the amazing sum of seven hundred and fifty thousand pounds." Again it is observed, "that on the return of Shah Jehan to Agra from Lahore, in the year 1642," eleven years after the death of the princess, "the tomb of Muntâza Zemâni was finished at a great expense, and that the emperor endowed with lands a monastery of Fakirs, whose business it was to take care of the tomb, and to keep up the perpetual lamps over her shrine."

Muntâza Zemâni, or "The most exalted of the Age," was the daughter of Asiph Jâh, the minister of Jehangire, Shah Jehan's father, and the niece of the celebrated Noor Jehan, the wife of Jehangire, and Empress of the East. The historian relates, that Muntâza had been twenty years married to Shah Jehan, and had borne him a child almost every year, and died at last in travail. It is also stated, "that though she seldom interfered in public affairs, Shah Jehan owed the empire to her influence with her father. Nor was he

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shook his empire. Pleased with their promising parts when young, he furnished them with opportunities for exercising their talents in the cabinet as well as in the field ; and when they became, by their own merit, objects of public attention, it was dangerous, if not impracticable, to reduce them into private stations. The unsettled system of succession to the crown had roused their ambition, and awakened their fears. They were to each other objects of terror, as well as of envy. They all looked forward with anxiety to the death of their father ; and each saw in that gloomy point, either a throne or a grave. Their hopes and fears increased with their growing age. They had provided themselves against the important event of his demise ; and when he was seized with what was deemed a mortal disease, they broke forth at once from that silent respect which their reverence for the person and authority of a parent had hitherto imposed on their minds." After a long and violent struggle, which darkened the fertile provinces of Hindoostan with all the horrors of civil war, the craft and policy of Aurungzebe, the third son of the emperor, prevailed over his brothers, and he took possession of the empire, with the title of Allumgire, or "the Conqueror of the World."

The Taj is kept in order by the government of India at a considerable expense, and visitors entering the garden are desired to leave their sticks behind them, as though they were going into the picture gallery in Pall Mall. Some years ago, a very perfect model in ivory, of this costly edifice, was exhibited in London ; but it excited little attention, so that it by no means answered the expectations of those, who were at the pains and expense of sending it to England.







## TIGER ISLAND.

THIS Island lies just within the entrance of that branch of the river Tigris on which the city of Canton is situated. The passage, for so it might be called, is known to Europeans by the name of the Bocca Tigris, but more commonly among the English as the Bogue. Though scarcely half a mile in width, it is a well-defined inlet, the land forming almost a promontory on either side. There are fortifications erected at the foot of these steep hills, but the place is confined, and the works are ill-constructed; so that supposing the Chinese were better gunners than they are engineers, which is not the case, these unskilfully contrived batteries would be unable to present any thing that might deserve the name of resistance, to any ship that should chuse to enter the river by force of arms. After passing this mouth of the Tigris, which forms a short strait, it suddenly widens into a fine sheet of water that extends for some miles upwards, before it begins to narrow, and assume the usual appearance of a river.

In the first effort of the English to establish a commercial intercourse with the Chinese at Canton, the entrance of the river was forced by the ships, and this measure was attended with consequences favourable to the objects which the English were seeking to obtain, viz. a trade on the same terms that the Portuguese at that time enjoyed. It is fresh in our recollections, that the same method was adopted to bring the Chinese to reasonable terms of civility and respect, at the time that the last embassy was sent from England, to endeavour to open a communication with the court of China.

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An overweening opinion of their own superiority, and a proportionate contempt for other people, is the principal feature in the Chinese character, and this untoward feeling displays itself invariably in all their dealings with strangers, while their real deficiency, especially in the art of war, with what may be called their national timidity, constantly involves them in difficulties in their communications with Europeans. Strangers visiting China cannot fail to remark the absence of earnestness in the tone in which those Europeans, who have much intercourse with the Chinese, are in the habit of addressing them. This peculiarity of manner bespeaks, in some degree, the want of respect that strangers entertain for this remarkable people. To us there is something caricature in the face, dress, and manners of the Chinese, that almost constrains us to speak to them, and to behave towards them, in a mode different from what we would to any other people under the sun.

In the beginning of the account of Lord Macartney's embassy, there is the description of the first attempt of the English to establish a trade with China, to which allusion has already been made. "In the year 1634, a truce, and free trade to China, and all other places where the Portuguese were settled in India, were agreed to between the viceroy of Goa and several English merchants, to whom a license for trading to the East Indies had been granted by King Charles the First. Several ships were fitted out by these grantees, (seemingly from some port in India,) under the command of Captain Weddell, who thought it sufficient, in consequence of the agreement made at Goa, to bring letters to the governor of Macao, in order to be effectually assisted in his projected intercourse with the Chinese at Canton." But, according to the MS. account of that voyage, which seems to be drawn up without disguise, "the procurator of Macao soon repaired on board the principal ship of the English, and said, that for matter of refreshing he would provide them, but that

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there was a main obstacle to their trading, which was the non-consent of the Chinese. The English were determined, however, to discover the river of Canton; and fitted out a barge and pinnace with above fifty men, which, after two days (from Macao), came in sight of the mouth of the river, being a very goodly inlet, and utterly prohibited to the Portuguese by the Chinese."

After some days of delay, in order to get a communication with the Chinese boats, the English proceed, and are described as passing by a desolate castle, when they meet a fleet of Chinese junks, and are prohibited from going any further in their vessels. The principal people in the embassy, as it is called, are taken up in a small junk to within five leagues of Canton, where they are again stopped, and required to return to their ships, and are promised assistance to procure a license to trade, "if they would seek it, at the solicitation of some that they would find at Macao." In a short time, the English receive from the Portuguese a flat denial, and the same day in council they come to the determination to enter the Canton river in their ships "They arrived in a few days before the fore-mentioned desolate castle." Here the Chinese amuse them for some days, until they have mounted forty-six pieces of cannon in the fort, described as lying on the brink of the river. The Chinese commence hostilities by firing on a boat that is passing them, to find out a convenient watering place. This act of aggression incenses the English, who "display their bloody ensigns, and birth themselves before the castle." The Chinese are soon driven from their works, and the boats from the ships land, and bring off the guns. The effect of this conduct is, to establish a friendly intercourse with the authorities at Canton, and to procure an agreement to the terms on which the English proposed to trade.

Near the entrances of this spacious river are numerous islands, some of them large and high. The Ladrões



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(robbers) had possession of these islands for many years, and greatly harassed the Chinese trade. The passage up to the entrance of the river between these islands and the main land, is covered with large and shoal flats and banks of mud, so as to render the passage from Macao difficult, though not dangerous. Under the island of Lintin, about twenty-five miles from the Bocca Tigris, is the usual anchoring place, to wait for a pilot and a pass. It was here that the Chinese intended to have kept the *Alceste* frigate, until Lord Amherst the ambassador could embark on his return from Peking in 1816; and as it is not usual for ships of war to enter the river, had the Chinese behaved with common civility, the ship might probably have remained, and, to use the Chinese mode of expression, "have made no more disturbance." But their pride and self-sufficiency being hurt at the steady refusal of the ambassador to perform the Tartar ceremony of the Kow-Tow, they must needs treat with indignity the ship that brought the embassy to their shores.

Captain Maxwell, of the *Alceste*, seems to have borne with the ridiculous insolence of the Chinese, until his patience was exhausted, when he proceeded towards the entrance of the river, stating that the ship required caulking and other repairs, which it was impossible to accomplish in her present exposed situation. And also, as the *Lion* in Lord Macartney's embassy had been permitted to anchor in a place of security, it would be considered an indignity to exclude the *Alceste*; and, moreover, would be a bad precedent. At Chunpee, a short distance from the Bogue, Captain Maxwell received a message, saying, "that if the ship presumed to pass up the river, the batteries would instantly sink her;" the Chinese taking the same opportunity of expressing the low consideration in which they held the officers and crew of the ship. Captain Maxwell calmly observed, that he would first pass the batteries, and



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then hang the messenger, whom he took into custody, sending his boat adrift.

Shortly after, the ship neared the fortifications, and they began an ill-directed fire from both sides. "Steering a steady course, the ship maintained a slow and regular fire, as the guns could be got to bear without yawing her." It was just after dark that the ship got into this narrow pass with a light wind, where, as the narrative says, "she had to wrangle nearly an hour." "During this affair, the flashing of the guns on the glassy surface of the river, and the rolling echo of their reports along the adjoining hills, had a very grand and animating effect. The Chinese messenger, who had crawled below when he saw matters taking a serious turn, having observed that there was no joking in the case, began in real earnest to think, (as one part of the promise had been fulfilled, namely, passing the batteries,) that *his* time had now arrived. Coming therefore trembling upon deck, he prostrated himself, and, kissing the Captain's feet, begged for mercy. At that moment, hearing the order given to "stand by the larboard guns for Tiger Island," (on which we then supposed there was a battery,) he called out, 'What, no hab done yet!' and down he dived below again."

On the morning of the 15th (November, 1816), the *Alceste* anchored among the Indiamen, at the second bar, still attended, but with perfect respect, by the Chinese fleet of war-junks. An entire change in the conduct of the Chinese towards the embassy for the better, was the consequence of this mistake about sending down the chop, or pass, as the Chinese were pleased to call it, for the ship to enter the river. But their ingenuity was particularly displayed in their public edict announcing this transaction. In M'Leod's "*Voyage of the Alceste*," from which this account is taken, it is stated, that the Chinese affected to consider "the affair at the Bogue as a mere chin-chinning, or saluting matter, altogether."

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The first report, previous to the official fabrication, was forty-seven killed, besides a number of men spoiled (wounded), which probably might be near the truth, considering that they stood rather thick; but after the edict, it became a subject on which "no man can talk." Few, it is supposed, will be credulous enough, who have ever been in China, to believe that the people have the privilege of criticizing the conduct of their superiors, or even of remarking publicly on the conduct of the Emperor. The law which permits them to do so, may, indeed, be considered as a very severe piece of irony on their actual state. Providentially, not a life was lost on board the *Alceste* in this affair.

The representation of a Chinese war-junk appears in this Plate; and the view of the Island is taken from below it, looking up the river.







ENTRANCE OF  
A MOSQUE, AT FUTTYPOOR SICRI.

FUTTYPOOR SICRI is a ruined town, lying about twenty miles to the westward of Agra, and is the second marching station on the great western road, that leads to Jeypoor, Ajmeer, Kota, &c. The Drawing represents the Gateway of the Mosque attached to the palace of Akbar, the most celebrated of the Mahommedan emperors of Hindostan. This entrance leads into a fine arcaded quadrangle, of about 500 feet square, on the left-hand side of which stands the Mosque itself, surmounted by three domes of white marble; but by no means corresponding, either in point of size or grandeur, with the magnificence that distinguishes the Gateway. Fronting the entrance there are two tombs of very elaborate workmanship: the one on the right contains several monuments of the imperial family of Akbar; the one on the left, a beautiful little structure of white marble, is the shrine of Sheek Solimaun.

Bishop Heber, in his Journal, particularly remarks the imposing appearance of this fine quadrangle, and says, "The impression which this whole view produced on me will be appreciated, when I say, that there is no quadrangle, either in Oxford or Cambridge, fit to be compared with it, either in size, or majestic proportions, or beauty of architecture. It is kept in substantial repair by the British government, and its grave and solid style makes this an easier task, than the intricate and elaborate inlaid work of the Tomb of Akbar at Secundra, or the Táj Mahal at Agra. The interior of the Mosque itself is fine, and in the same simple character of grandeur; but the height of the portal tower, and the magnificence of the quadrangle, had raised my expectations too high, and I found that these were the greatest as well as the most striking beauties of Futtypoor.

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“A little to the right is the Palace, now all in ruins, except a small part, which is inhabited by the Tusildar of the district. We rambled for some time among its courts, and through a range of stables worthy of an emperor, consisting of a long and wide street, with a portico on each side fifteen feet deep, supported with carved stone pillars in front, and roofed with enormous slabs of stone, reaching from the colonnade to the wall. There are four buildings particularly worthy of notice; one a small but richly ornamented house, which is shown as the residence of Beerbul, the emperor's (Akbar's) favourite minister. Another is a very beautiful octagonal pavilion in the corner of the court, which appears to have been the Zenana, and was variously stated to have been the emperor's private study, or the bed-chamber of one of his wives, who was the daughter of the Sultan of Constantinople. It has three large windows filled with an excellent tracery of white marble, and all its remaining wall is carved with trees, bunches of grapes, and the figures of different kinds of birds and beasts, of considerable merit in their execution; but the two last disfigured, by the bigotry of Aurungzebe, who, it is well known, sought to make amends for his own abominable cruelty and wickedness towards his father and brothers, by a more than usual zeal for the traditions and observances of Islam. The third is a building, which, if its traditional destination be correct, I wonder Aurungzebe allowed to stand. It consists merely of a shrine or canopy supported by four pillars, which the Mussulman ciceroni of the place pretend was devoted by Akbar to the performance of magical rites. Whatever its use may have been, it is not without beauty. The fourth is a singular pavilion, in the centre of which is a stone pulpit richly carved, approached by four stone galleries from different sides of the room, on which the emperor used to sit on certain occasions of state, while his subjects were admitted below to present their petitions. It is a mere capriccio, with no merit except

## MOSQUE AT FUTTYPOOR SICRI.

its carving. It commands from its terraced roof a very advantageous view of the greater part of the city, and a wide extent of surrounding country. Of this last much appears to have been laid out in an extensive lake, of which the dam is still to be traced; and the whole hill on which the palace stands bears marks of terraces and gardens, to irrigate which an elaborate succession of wells, cisterns, and wheels appears to have been contrived, adjoining the great Mosque, and forcing up the water nearly to the height of its roof. The cisterns are still useful as receptacles for rain water, but the machinery has long since gone to decay. On the whole, Futtypoor is one of the most interesting places which I have seen in India; and it was to me the more so, because it happened I had heard little about it, and was by no means prepared to expect buildings of so much magnitude and splendour."

Futtypoor Sicri was the favourite residence of the Emperor Akbar, built by himself, in a situation that is said to have depended on the following circumstance, as related in Dow's translation of Ferishta's History. "Akbar, after this conquest, (of the hill-fort of Rintimpoor,) made a pilgrimage to the shrine of Chaja Moin to Ajmeer, and from thence returned to Agra. From that city he went to visit the learned and venerable Selim in the village of Sicri; and on questioning him, was told that he would soon have issue, that would live and prosper; all the children that were born to him before that time, dying in their infancy. Soon after, the favourite Sultana became pregnant; and upon the 19th of the first Ribbi, in the year 977, (of the Prophet,) she was brought to bed of a son, who was named Selim, after the saint, (and in course of time became the Emperor Jehangire.) The emperor had another son, whom he named Murád, born in the house of the Sheck Selim, on which the king, esteeming the village of Sicri fortunate to him, as two sons were born to him there, ordered the foundations of a city to be laid there, which, after the conquest of Guzerat, he called the City of Victory."



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Futtypoor Sicri was a town of considerable extent, surrounded by a high stone wall, with battlements and round towers. In some places this wall is still nearly perfect; there are ruins of large houses and mosques scattered about within, and the space is interspersed with fields cultivated with rice and mustard. The large Mosque, and ruins of the Palace, stand near the centre of the city, on high ground, and have a very imposing appearance on approaching the town from any quarter. The whole of this rising ground is covered with the ruins of palaces, probably the residences of the nobles of Akbar's court, as Futtypoor Sicri appears to have borne the same relation to Agra, that Versailles may have done to Paris in the time of Louis XIV.

From the top of the gateway of the Mosque, the famous fortress of Bhurtpoor may be seen, about fourteen miles distant, in a north-westerly direction. In the retreat of Colonel Monson, in 1804, from the Mokundra pass to Agra, the troops of Holkar appear to have followed his division as far as this place, from whence to Agra it was a complete rout: The following is the account given, in Mill's History of British India, of this last part of the retreat. "Having reached the Biana pass (50 miles from Agra) about sun-set, on the 28th, when the troops were almost exhausted with hunger and fatigue, Monson halted with a view to pass the night at the entrance. But the enemy's guns approached, and began a galling fire. He was therefore obliged to prosecute his retreat. The night was dark, the camp followers and baggage mixed with the line, the troops were thrown into confusion, order could no more be restored, and the different corps concluded their retreat in great disorder, the last of them reaching Agra on the 31st of August. The enemy followed in straggling parties as far as Futtypoor, but made no united attack after the night of the 25th."

All the huts and inhabitants of Futtypoor Sicri would, at this time, scarcely form an inconsiderable village.





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## SHERE SHAH'S TOMB, AT SASSERAM.

SASSERAM is a town in the district of Shahabad, lying about twenty miles north of the Sone river, which empties itself into the Ganges, above the city of Patna. The new road between Calcutta and Benares passes through Sasseram; so that many travellers proceeding to the upper parts of India, have the opportunity of seeing the beautiful Mausoleum of Shere Shah, without going out of their way. This monument stands in the centre of a tank or artificial piece of water, about a mile in circumference, and the isolated situation of the building gives it a peculiarly picturesque appearance. The remains of a bridge from the shore to the island may still be seen, as represented in the print.

The name of Shere occupies a conspicuous place in the history of Hindostan. He was originally called Ferid, and was the son of Hussein, of the tribe of the Soors, Afghans of Roh, a mountainous country on the confines of India and Persia. This tract, in its fertile valleys, contained many separate tribes. One of the sons of the Ghorian family, whose name was Mahomet Soor, having left his native country, placed himself among the Afghans of Roh, and became the father of the tribe of Soor, which was esteemed the noblest among them.

Ibrahim, the grandfather of Shere, appears to have gone to seek his fortune at Delhi, at a period of trouble peculiarly favourable to an adventurer. Hussein the son of Ibrahim was taken into the service of Jemmal, the Suba of Jionpoor, a chief of high renown, who favoured him so much as to give him the districts of Sasseram and Tanda, in Jagier, (as it is called,) for which he was to maintain five hundred horse.

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In the course of a few years, Hussein gave up the charge of his estate, to Ferid (Shere) his eldest son, remaining himself at Jionpoor.

The historian of Shere gives the following anecdote of him at this time. Ferid, when he took leave of his father, said, "That the stability of government depended on justice, and that it would be his greatest care not to violate it, either by oppressing the weak, or permitting the strong to infringe the laws with impunity." How he became possessed of this sentiment it is somewhat difficult to conceive, his education having been received in a country, the history of which furnishes so many examples of oppression, and breach of trust; nor does it appear that Shere by any means adhered to his own principle, either in obtaining or maintaining that high station of dignity and power, at which in the course of time he was destined to arrive. In some disputes with his brothers, concerning his Jagier at Sasseram, Ferid joined Pâr Chan, who had subdued Behar, and assumed the royal dignity, under the name of Mahmood. In a hunting party with this monarch, Ferid killed a large tiger with a blow of his sabre, and was honoured with the title of Shere Chan, (Shere, signifying Lion.)

In a visit to the Mogul camp, in the days of the Emperor Baber, Shere seems first to have conceived the idea of dispossessing the foreigners, as he called the Moguls, of the empire of Hindostan. To follow Shere through the whole of the course by which he at length dethroned, and sent as an exile to Persia, the gallant and unfortunate Humaiöon, the son of Baber, would occupy more space than can be allowed in noticing the subject of this Plate. After fifteen years of a military life, chequered by all the hazards and vicissitudes that mark the progress of one who achieves an empire by war and stratagem; Shere mounted the Musnud as Emperor of Hindostan, upon which he was permitted to sit only for the space of five years.



## SHERE SHAH'S TOMB.

The death of Shere somewhat resembles that of a warlike and restless prince of an European country. At the siege of Callinger, one of the strongest hill-forts of Hindostan, he was mortally wounded, by the bursting of a shell causing a quantity of gunpowder to blow up in a battery in which he stood, as he was about to assault the place. The words that recount his death, are thus given in Dow's translation of Ferishta's History. "In this dreadful condition the king began to breathe in great agonies; he, however, encouraged the continuance of the attack, and gave orders, till in the evening news was brought him of the reduction of the place. He then cried out, 'Thanks to Almighty God,' and expired."

The historian goes on to state, "The character of Shere is almost equally divided between virtue and vice. Public justice prevailed in the kingdom, while private acts of treachery dishonoured the hands of the king. He seemed to have made breach of faith a royal property, which he would by no means permit his subjects to share with him. Had he been born to the throne, he might have been just, as he was valiant and politic in war: had he confined his mind to his estate, he might have merited the character of a virtuous chief; but his great soul made him look up to empire, and he cared not by what steps he was to ascend.

"Shere left many monuments of his magnificence behind him. From Bengal and Sannargaum, to that branch of the Indus called Niláb, which is about 3000 of our miles, he built caravanserais at every stage; and dug a well at the end of every two miles. Besides, he raised many magnificent Mosques, for the worship of God on the highways, wherein he appointed readers of the koran, and priests. He ordered that at every stage all travellers, without distinction of country or religion, should be entertained according to their quality, at the public expense. He planted rows of fruit-trees along the roads, to preserve the travellers from the



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scorching heat of the sun, as well as to gratify their taste. Horse-posts were placed at proper distances, for forwarding quick intelligence to government, and for the advantage of trade and correspondence. This establishment was new in India. Such was the public security during his reign, that travellers and merchants, throwing down their goods, went without fear to sleep on the highway.

“ He divided his time into four equal parts: one he appropriated to the distribution of public justice; one to the regulations of his army; one to worship, (an example worthy the imitation of those immersed in public business;) and the remainder to rest and recreation. He was buried at Sasseram, his original estate, in a magnificent sepulchre, which he had built in the middle of a great reservoir of water.”

At the time that the compiler of these notes visited Sasseram, there was no European resident there. But a rich native, of the name of Khan Kubberdeen, rather contrary to the native custom, appeared to make it his business to attend to and supply the wants of every European that passed that way. He was as civil and courteous in his manner, as he was kind and hospitable in his disposition.





## AURUNGZEBE'S MOSQUE, AT BENARES.

THE district of Benares lies principally between the 24th and 26th degrees of North latitude, and forms a large division in the province of Allahabad. It contains about ten thousand square miles of richly cultivated flat land, through the midst of which the river Ganges flows. The chief produce of this district is rice, barley, bearded wheat, and also a species of the pea; a considerable quantity of sugar-cane is likewise cultivated, and the sugar is manufactured, by a very rude and simple process, in the same country. A small quantity of flax, for the sake of the oil, is raised on the skirts of almost every field of grain; and a beautifully flowering shrub, used in dyeing, is commonly planted, intermixed with the barley. A large quantity of indigo is annually produced, and exported from this district.

The city of Benares stands on the left bank of the Ganges, at a part where the river forms a fine sweeping curve of nearly four miles in length. The bank on which the city is situated is the concave side of the river, and is considerably higher than the opposing shore; so that if the town is viewed from a position in the upper part of it, from the breadth of the Ganges at this place, and the lowness of the opposite side, it has the appearance of standing on the margin of a beautifully formed bay.

Little is known of the history of this city previous to the Mahommedan conquest of Hindostan; but there is a Hindoo legend respecting it, that partakes in a great measure of the sublimity of Eastern fable, while it serves to show the readiness of the Hindoos in ascribing power, and, in this instance, justice, to their tutelary deities. The story is, that the city



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was originally built of gold, but in consequence of the sins of the people it was turned into stone. This tale conveys, in a figure, a notion of the earlier splendour of the town, of which its ancient name of Casi, or the Splendid, testifies, compared with its present condition; though at this time it may well lay claim to considerable magnificence, and to very singular beauty.

In the year of our Lord 1017, the Mahommedan conqueror Mahmood of Ghizni, defeated and killed the Prince of Benares, and took the city from the Hindoos; and, according to Ferishta's history of the conquest of India by the Mahommedans, broke down the idols in a thousand temples, and carried away four thousand camels laden with the most valuable spoil. Such a visit as this, so far as concerned the wealth of the city, was by no means calculated to improve its condition.

Benares stands on a spot held peculiarly sacred by the Hindoos, and it has long been considered as the head-quarters of Braminical learning. Bishop Heber, speaking of the present state of the College in his *Journal*, says, "The Vidulaya is a large building divided into two courts, galleried above and below, and full of teachers and scholars, divided into a number of classes, who learn reading, writing, arithmetic (in the Hindoo manner,) Persian, Hindoo law, and sacred literature, Sanscrit, astronomy, (according to the Ptolemaic system,) and astrology. When the teachers were reasoned with on the improvement of the system of the universe, as taught by Copernicus and Galileo, they answered, that they could construct almanacs, and calculate eclipses, tolerably, by one as well as the other; and the old one was quite good enough, in all conscience, to cast nativities with." This College is maintained by the government. There is an ancient Observatory at Benares, which, though no longer in use, has not fallen into ruin: on a large square tower stands an immense Gnomon, probably twenty feet high, with the arc of a dial in proportion.

## AURUNGZEBE'S MOSQUE.

The streets of Benares are peculiarly narrow, while the houses are large and high, richly ornamented with verandahs, and projecting Oriel windows, and the front of some of them painted with mythological figures. The rich natives ride spirited horses through these confined streets, frequently crowded as they are with people and sacred bulls, and occasionally a ponderous elephant may be seen coming along, almost grazing the houses on either side, and taking particular care not to tread upon any of the children that may happen to be playing about, or lying in its way; the mahout (driver) constantly speaking to it as it goes along, to keep up its attention. The edifice, with the high minarets so conspicuous in this Drawing of the City, was built by the Mahommedan emperor Aurungzebe, it is said, with the intention of humbling the pride of the Hindoos, as not only possessing a very elevated station in the city, but being also erected on the site of a Hindoo temple, removed on purpose to make room for the Mussulman mosque.

The immense flights of steps, called the Ghauts of Benares, form a great ornament to the river face of the city; and, in the early part of the day especially, they present a very beautiful, though, at the same time, a very awful spectacle. Crowds of people come down to wash in, and also to worship, the Ganges. "Let not this man's zeal," said Henry Martyn the missionary, on seeing a young Bramin worshipping the Ganges, "rise up in judgment against me at the last day." The gracefulness of many of the washing figures, the various colours of their dresses, the easy and elegant attitudes in which they stand, and the admirable groups into which they occasionally fall, would form excellent subjects for a painter.

During the unhappy differences between the Rajah of Benares and the Bengal government, in the time of Mr. Hastings, this town became the scene of a sanguinary tumult. On the arrest of the Rajah Chyete Sing, in his own palace,

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a sudden and unexpected insurrection of the inhabitants took place ; and two companies of a Sepoy regiment, with their European officers, were cut off almost to a man in the affray. During the disturbance, the Rajah, being rescued, made his escape across the river, and the revolt of the natives became general in the districts surrounding Benares. For a short period, the affairs of the British government in India appeared in a critical state, and Mr. Hastings had to seek refuge in the fortress of Chunar. But the strong holds of Pateeta and Lutteefpoor falling into the hands of the Company's troops, the Rajah fled into the Bundelcund country, and order was soon restored in the disturbed provinces.

Benares is a large civil and military station ; the houses of the civilians, as well as the cantonments, lie two or three miles distant from the town, at a place called Secrole. Within these few years, a new line of road was made between Calcutta and Benares, through the Bahar country, making the distance from the presidency about four hundred and sixty miles, which is travelled in a palanquin in six days and nights, going constantly.







FIGURE 1. TROPICAL SCENERY.

## ASSAR MAHAL—BEEJAPORE.

THE province of Beejapore forms a considerable portion of that large and interesting tract of country called the Deccan. This extensive division of Hindoostan occupies almost all the upper or northern part of what is usually styled the Peninsula of India, which comprehends the whole of the land contained between the Bay of Bengal and the Indian Ocean; and however little claim this country may have, according to the rules of geography, to the title of a peninsula, it is nevertheless most commonly distinguished by that appellation.

The southern boundary of the Deccan is the Kistna river, the south branch of which, called the Tamboudra, rises in the Ghauts, above a degree to the southward of the well-known port of Goa, on the coast of Malabar, and, running to the eastward, joins the Kistna half way across the peninsula, and falls into the bay of Bengal near Massulipatam. On the west it is bounded by the edge of the Ghauts, which stand back from the sea coast, at a distance of between thirty and forty miles, and run along the whole of the western side of the peninsula, forming a kind of terrace wall to that wide tract of table-land, that presents so curious a feature in the geological construction of this country. Its northern boundary is the Nerbudda river, which rises in a country called Gundwana in Berar, and runs nearly due west, until it falls into the Gulf of Cambay. The province of Orissa, and part of Berar, lies to the east of the Deccan, and bounds it in that quarter.

The following quotation relative to the early history of this country, is made from an account of the Mahrattas, (the former possessors of the Deccan,) by Captain James Grant Duff, of the Bombay Native Infantry, published in the year 1826. "Like the early history of every country, that of Maharashtra is involved in much obscurity; yet there are

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traces of two or three great revolutions previous to the Mahomedan conquest. Popular legends tell us, that the people called *Gursee*, who are a low caste; and the best performers amongst the rude musicians of the country, are the aborigines of Maharashtra: and this is supported by the authority of the Poorans, in which it is stated, that the tract between the Cavery and the Godavery was termed *Dhundkaringa*, or the forest, and that Rawan, who held universal sway, bestowed it upon the *Wajintree*, or musicians. But the first authentic account we have of any sovereignty in the country, is that of which Tagara was the metropolis. This city was frequented by the Egyptian merchants two hundred and fifty years before our Lord; and the author of the Periplus of the Erythrean Sea, who wrote about the middle of the second century, particularly mentions it as a place of great resort, and well known to the Greeks as the emporium for the supply of their merchandise. The name of this city is well known to learned Hindoos, but its exact position has not been ascertained; though it was probably situated on the bank of the Godavery, a little to the north-east of the modern town of Bheer. It was under the government of a Rajpoot prince, whose authority appears to have been very extensive, and acknowledged by several other rajahs, as he is styled chief of the chiefs of Tagara."

The Mahomedans appear to have made excursions into the Deccan provinces previous to the conquest of India; and early after they had established their empire in the northern parts of Hindoostan, they invaded this country, but can scarcely be said to have subdued it, until about the year 1690, when Aurungzebe completed the conquest of what was then called the Deccan. The Mahomedan power soon began to decline in this part of India. In the year 1717, according to Hamilton's Gazetteer, "Nizam ul Mulck obtained possession of what remained of the Mogul conquests in the Deccan, which from that period virtually ceased to form a part of the Delhi



## ASSAR MAHAL.

empire. The Deccan continued subject to the Nizam and Mahrattas until the British ascendancy, which may be dated about A. D. 1803; and their paramount sovereignty since the wars of 1818, in the government of the Marquis of Hastings, at which era direct possession was obtained of a large tract of country, that may be called the British Deccan. In 1821, three years after the districts on the Nerbudda were ceded to the British government, the natives began to level the fortifications round their villages, alleging, that as they were now convinced their attachment to the British government would be permanent, fortifications were no longer necessary; besides, the population of these villages had so increased, that there was not room for the inhabitants within the old boundary." This furnishes a strong proof of the bettered condition of this country under the present administration of its affairs.

The city of Beejapore, of which this plate represents one of the principal palaces, was founded as the capital of the independent Mahomedan province that bears the same name, in the year 1500, by Yusuf Adil Shah; and came to the end of its independence in the year 1685, when it was subdued, and the last of its kings, Secunder Adil Shah, taken prisoner by Aurungzebe. It is remarkably singular that a kingdom of so very short duration should have left behind it the ruins of a capital city, which rivals, in the grand and solid style of its architecture, any thing that remains of Mahomedan buildings in Hindoostan, and inferior only in elegance to the most perfect edifices of Agra and Delhi.

Captain W. H. Sykes, in a few notes respecting the principal remains in the ruined city of Beejapore, published in the Transactions of the Literary Society of Bombay, gives the following description of the approach and entrance to this city in its present condition. "As the traveller approaches the city from the north, the great dome of Mahomed Shah's tomb is discovered from the village of Kunnoor, fourteen miles distant. A nearer view gives the idea of a splendid and popu-



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lous metropolis, from the innumerable domes, and spires, and buildings that meet the eye; and though the road up to the walls leads through ruins, the illusion of a tolerably inhabited capital is still preserved, by the state of the walls, the guns mounted on the works, and the guards stationed at the gates : on entering, the illusion vanishes; and the most melancholy contrast is exhibited between the number and admirable state of repair, of the buildings erected to the memory of the dead, and the total destruction of those formerly inhabited by a swarming population."

The walls of Beejapore contain a space of eight miles in circumference, and they are still in many parts perfect, very handsome, and solidly built, with a wide ditch. Immense but clumsy pieces of ordnance may be seen, with their muzzles over the rampart, while they lie unserviceable upon the wall, the carriages having rotted away. Near the centre of the city there is a citadel, of rather more than a mile in circuit, with a very broad ditch of clear water. The Assar Mahal, or palace, represented in this plate, stands at the outside edge of this ditch, between which and the interior of the fortification, there appears to have been a communication by a bridge, as the drawing will show. Some very beautiful ruins of palaces are contained within this citadel.

Beejapore is a place of very general resort for European visitors, both from the Bombay and Madras side of the country. There is a small native bazar in the centre part of the city; and the inhabitants subsist chiefly by supplying the wants of those, who are led by curiosity to visit these magnificent ruins. Several other views of the remains of Beejapore, will appear in the subsequent numbers of this work.





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## THE JUMMA MUSJID—AGRA.

AGRA, like most other cities of India, consists of two portions ; the one part presenting a scene of ruin and desolation, the other exhibiting a habitable and apparently prosperous condition. In some places the ancient and modern parts of a town are mingled together ; in others, they are separate, and of this last state, both Agra and Delhi afford examples. A single century, or even a shorter space of time, is sufficient to reduce the streets and bazars of an Indian city to a level with the earth from whence they rose, and to become almost as though they had never been ; while the larger mosques and tombs remain with little deterioration, and stand as melancholy monuments of the earlier splendour and prosperity of Eastern capitals.

The Jumma Musjid, or principal Mosque, at Agra, stands nearly fronting the Delhi gate of the fort, leaving an open space, about the size of a London square, between them. This building, though it wears the appearance of antiquity, is still quite perfect, and seems, together with the fort, to form a connecting link between the ancient and modern parts of the city ; so that, viewing them in their present state, a question might almost arise, as to which portion they most properly belong.

In Hamilton's Indian Gazetteer, we find the following notice concerning the province of Agra—" In the remote ages of Hindoo antiquity, this province must have formed a very important division of Hindoostan, as it contained Kanoge, Mathura, (or Muttra,) and Bindrabund, the seats of their most



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famous empires, and still among their most venerated places of pilgrimage. The city of Agra is supposed to have been the place of Avatar (or incarnation) of Vishnu, under the name of Parasu Rama, whose conquests extended to, and included, Ceylon. After the Mahomedan invasion, it followed the fate of Delhi; and during the reign of Akbar, as containing the temporary metropolis, was the leading province of the empire."

Agra must long have been one of the principal cities of India, yet almost the first mention made of it in Ferishta's History of the Mahomedan Conquest, is to record a violent earthquake, that occurred there during the reign of Secunder I. in the year of our Lord 1504. In recounting that event, it is said, "The mountains shook on their broad bases, and every lofty building was levelled with the ground, some thousands of the inhabitants being buried in the ruins." This city was built upon uneven and rather rugged ground, but there is certainly no elevation, either in the town or its neighbourhood, that deserves the high title of a mountain.

The city of Agra was greatly embellished by the Emperor Akbar, and it certainly contains some of the most beautiful remains of architecture that are to be found in India, where the face of a vast country is covered with the ruins of two great empires, and of many powerful independent states. The walls of the ancient city may be traced, though not very easily, for fifteen miles in circumference, taking both sides of the river Jumna; and this whole space is filled with mosques, tombs, and decayed palaces of various sizes, and of various forms, especially in the shapes of the domes, but invariably picturesque. Beyond the space also, contained within the walls, there are numerous buildings, particularly in the direction of Secundra, where the tomb of Akbar stands, about seven miles to the north of the city. In the neighbourhood of the fort some of the tombs have been converted into dwelling-houses, by the English residents.

## JUMMA MUSJID.

The modern part of the city of Agra consists of a single broad street, very picturesque from the style of its architecture, and from its projecting verandas and the ornamented fronts of the houses. On each side of this principal street there are lanes, of scarcely sufficient width to allow a palanquin to pass. The present town is surrounded by an indifferent wall, of perhaps about four miles in circuit. For nearly a century before this part of India was subdued, and added to the possessions of the English in Hindoostan, it was ravaged and ruled, alternately, by the Jauts and the Mah-rattas: but, in the year 1803, this province was wrested from the hands of the last of these powers, by the military skill and enterprise of Lord Lake.

The army, under Lord Lake, appears to have passed up from Cawnpore towards Delhi through the Dooab, leaving Agra, as it were, in the rear. In the progress of the troops through this rich and fertile tract of country, the town of Coel, one of the principal places in the Dooab, surrendered to Lord Lake; and he took the strong fortress of Allighur, in the same neighbourhood, by a *coup de main*. Lord Lake then proceeded towards Delhi, until within six miles of the city, still on the Dooab side of the Jumna: he defeated the army of Scindia in a pitched battle. After this victory, the British army took possession of Delhi, without further opposition. Lord Lake returned down towards Agra on the west side of the Jumna, and arrived before that city on the 4th of October, 1803. He summoned the garrison to surrender, and no answer was returned; but he received information that considerable confusion prevailed within the fort, where all the European officers (the French in the Mahratta service) were placed under confinement.

The following account of the capture of Agra is given in Mill's History of British India:

“Finding that approaches could not be made, unless seven battalions of the enemy's regular infantry were dis-

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lodged, who, with several guns, were encamped without the fort, and occupied the town of Agra, together with the principal Mosque, (the Jumma Musjid,) and some adjacent ravines, General Lake gave directions for attacking the town and the ravines on the 10th, both at the same time—the one with a brigade, the other with three battalions of Sepoys. The attack succeeded in both places, though not without a severe conflict; for the troops engaged in the ravines, being carried by their ardour to quit them, and gain the glacis, for the purpose of seizing the enemy's guns, were exposed to a heavy fire of grape and matchlocks from the fort, and suffered proportionally both in officers and men. Another occurrence was, that the defeated battalions agreed afterwards to transfer their services to the British commander, and marched into his camp, to the number of two thousand five hundred men, on the 13th of October. On that day the garrison requested a parley; but while a British officer, sent into the fort, was endeavouring to remove their objections to the terms of capitulation, they recommenced firing, and would admit of no further intercourse. The breaching batteries, however, having opened on the morning of the 17th, and threatening a speedy catastrophe, they capitulated in the evening, on the terms of safety to their persons and private property."

Agra is both a civil and a military station; and, were it not for the hot winds at one period of the year, it would be as pleasant a place of residence as any in India.







C. A. WITP. O. B. R.

FIGURE 100. A. C. L. B. L. C. O. B. R.

## CAWNPORE.

THE town of Cawnpore is situated on the west side of the Ganges, in the province of Allahabad, which forms a portion of that rich and fertile country that lies between the Jumna and the Ganges, and is called the Doab.

The old town of Cawnpore was probably never a place of any note; and the importance that attaches to it at this present time, arises from its having become the largest military station in upper India. Cawnpore forms a frontier station, to overawe the independent kingdom of Oude, and stands sentry, as it were, over Lucknow, the capital of the King of Oude's dominions, lying on the other side of the Ganges.

Bishop Heber, from whom we are at all times delighted to extract information, gives the following description of this place:—"Cawnpore is a place of great extent, the cantonments being six miles from one extremity to the other, but of very scattered population. Its population, however, abstracted from the civil and military establishments, is still considerable: there are many handsome mosques, and the view of the town from the course gives quite the idea of a city. The European houses are most of them large and roomy, standing in extensive compounds, and built one story high, with sloping roofs, first thatched, and then covered with tiles; a roof which is found better than any other to exclude the heat of the sun, and to possess a freedom from the many accidents to which a mere thatched roof is liable."

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“Of the climate of Cawnpore I had heard a very unfavourable account, which, however, was not confirmed by the residents, who said, that during the rains it was a very desirable situation; the cold months were remarkably dry and bracing, and the hot-winds were not worse than in most other parts of the Dooab. The great inconveniences of the place are, as they represent it, its glare and dust; defects, however, which are in a considerable degree removed already, by the multitude of trees which they are planting in all directions. There is no regular Christian church. Divine service is performed alternate mornings and evenings, in a thatched but convenient bungalow, nearly in the centre of the station, and in a riding-house adjoining the cavalry barracks. Government has sanctioned the building of two churches, but on a scale, I am told, of such rigid inspection and economy, that nobody will undertake the contract. The shops in Cawnpore are large, and, though far from showy, contain some good things, which are sold very little dearer than in Calcutta. The necessaries of life are barely half the price which they are there, (at Calcutta,) and an excellent house may be rented for eighty or ninety rupees monthly. On the whole, it is one of the most considerable towns which I have seen in northern India, but being of merely modern origin, it has no fine ancient buildings to show; the European architecture is confined to works of absolute necessity only, and marked by the greatest simplicity; and few places of its size can be named, where there is so absolutely nothing to see.”

At this place, the excellent missionary, Henry Martyn, laboured for some months in the years 1809 and 1810, both among the Europeans in the cantonments, and among the natives in the town. In the life of Martyn, there is an account of his first effort to preach the gospel publicly to a mixture of Hindoos and Mahomedans at Cawnpore. “The close of the year 1809 was distinguished by the commencement of Mr. Martyn’s first public ministration among the

## CAWNPORE.

heathen. A crowd of mendicants, whom, to prevent perpetual interruptions, he had appointed to meet on a stated day for the distribution of alms, frequently assembled before his house in immense numbers, presenting an affecting spectacle of extreme wretchedness. To this congregation he determined to preach the word of the Saviour, who is no respecter of persons." This effort to make known the word of God to these people, seems to have had a peculiar blessing upon it, and at times he drew together a congregation of eight hundred souls, who frequently burst out into loud applause at what he said. Surely, the word of the Lord shall not return unto him void.

The effects of the missionary labours of Henry Martyn in the town of Cawnpore, do not appear to have come under the notice of Bishop Heber; and in the mention of a confirmation that took place while the Bishop remained there, it does not, from the narrative, appear that those who received the rite were of the native population, though they were probably a mixture of European, half-caste, and native children, or, perhaps, grown persons. The account of this transaction is very slightly noticed in the Bishop's Journal in the following words: "During my stay at Cawnpore not many events occurred worth noticing. On Sunday, the eleventh, I confirmed upwards of eighty persons, a considerable portion of whom afterwards received the sacrament." The narrative proceeds: "I visited on Monday the new military hospital, and regimental school of the 16th Lancers, both of which are in excellent order. The regimental school is on the National system, and conducted extremely well. An institution of a wider scope, and loftier pretensions, was established some years ago at Cawnpore, for the children both of Europeans and natives, which obtained a very liberal subscription from the English residents, and has since received from Government a handsome grant of 400 sicca-rupees per month. It has an excellent house, with good



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school-rooms, an English master and mistress at a large salary, and a Persian moonshee; but I found it attended but by very few European and half-caste, and still fewer native children, in deplorable want of books, and other similar supplies, and with a master who had apparently been brought in as a party measure, who was previously altogether inexperienced in the improved system of education, and actually declined to be examined in any of the points most necessary to his usefulness. The native boys were learning Lindley Murray's grammar, without any tolerable knowledge of the language in which it is written, and they had for their single class-book Joyce's scientific dialogues, which they stammered over by rote, but could none of them construe into Hindoostanee."

The distance from Cawnpore to Calcutta, by way of the new road to Benares, is nearly 650 miles. Saving the picturesqueness of the banks of the Ganges at this place, there is certainly nothing very interesting about it. In the Plate, the European bungalows may be seen at a distance on the bank of the river.





VIEW OF THE TOWN OF ...

## PERAWA.

" PERAWA is a small town in the province of Malwa, which, in 1820, with the surrounding pergunnah, was held of Holkar by Himmud Khan, the son of the celebrated Mahratta chieftain Ameer Khan. This place lies about seventy-five miles, travelling distance, nearly north of Oojein, the largest city in the province. It is an irregular and meanly built place, containing an old stone fort, and encompassed with a low decayed wall of mud and brickwork, scarcely sufficient to oppose the trespassing of stray cattle."

The above is all the information that Hamilton's East India Gazetteer contains respecting this town; and in the fullest history of the country in which it is situated, the name of Perawa does not appear. The old stone fort, previously mentioned, is the building represented in this plate; it seems to be a mixture of Hindoo and Mahomedan architecture, and its claim to the picturesque would save it from being passed over by a draughtsman, though there might be no circumstance of interest expressly attached to it.

Sir John Malcolm, in his memoir of Central India, says, " The history of Malwa is involved in darkness and fable. Oojein, which may still, from its superior magnitude, be deemed the capital of this province, has perhaps more undoubted claim to remote antiquity, than any inhabited city in India; it being not only mentioned in the sacred volumes of the Hindoos, but in the Periplus of the Erythrean Sea, and by Ptolemy. We find in Indian mss. Malwa noticed as a separate province, 850 years before the Christian era; when *Dungee*, to whom a divine origin is given, restored the power



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of the Brahmins, which, it is stated, had been destroyed by the Buddhists, many remains of whose religion are to be found in this part of India. In the excavation of a mountain near Baug, we trace, both in the form of the temples, and in the figures and symbols which they contain, the peculiar characteristics of the Buddhist worship." From this period, all trace, however indistinct, of events in this country, appears to be lost, until the reign of Vicramaditya, who was so celebrated, that he gives his own name to an age, commencing about fifty-six years before the birth of our Lord. From the time of Vicramaditya, nothing occurs worthy of notice, till the monarchy of Raja Bhoj, the eleventh in descent, whose name stands high in Hindoo traditions. This prince changed the seat of government from Oojein to Dhar, where it continued, till transferred to Mandoo by the Mahomedan conquerors of Malwa.

"It would be alike useless and tedious," says Sir John Malcolm, "to trace minutely the history of Malwa, for a long period after the first Mahomedan conquest, exhibiting nothing but a series of troubles, in which this province almost lost its rank as a distinct division of ancient India. We find Hindoo princes and chiefs, in almost every district, opposing the progress of the invaders, and often with such success as to establish dynasties of three or four generations, who ruled over considerable part of the country. These revolutions continued, till the more complete conquest of Bahadur Shah, which took place in the reign of Shah-ud-deen of Delhi, who put that leader to death, and appointed Dilawur Khan Ghoree to the government of Malwa, who taking advantage of the flight of Mahomed Toghluck, and the confusion into which India was thrown by the invasion of Timur, assumed the titles and ensigns of royalty. He fixed his capital at the city of Dhar, which still presents in its ruins the history of this change. Alif Khan, the son of Dilawur Khan, who became celebrated under the name of Hoshung Shah, removed the seat of

## PERAWA.

government to Mandoo. Malwa was again reduced by the Emperor Akbar to the condition of a province of the Delhi monarchy, in which state it remained, subjected to the same changes and revolutions that effected the other divisions of the empire, till it was conquered by the Mahrattas."

It would appear that though Malwa was invaded by the Mahrattas a few years previous to the death of Aurungzebe, their authority was not established in that province until about the year 1735, in the reign of Mahomed Shah. The famous banditti, so well known by the name of Pindarries, originated in this province, the mighty mother of free-booters. Occasion may be taken, in a future number, to make mention of this singular body of adventurers.

In the year 1818, the Mahratta confederacy was completely broken, and their power destroyed by the British government. Sir John Malcolm was at this time administering the affairs of Malwa, and whose ascendancy over the minds of all ranks of the people was universal; he is said to have employed some of the most notorious of the robbers near his person, and as guards over property and treasure, which duties they invariably fulfilled with care and fidelity.

An extraordinary story is told in the memoir of Central India, that serves to shew, that some skill and management was required to rule this people. The reader will, no doubt, by this tale, be strongly reminded of the means adopted on the Scottish border in earlier times, of gathering the people together on the event of war. "The ignorance and superstition of a great majority of the inhabitants of India, place them much in the power of the better informed classes of their countrymen, who desire to work upon their passions and prejudices. Never was a stronger instance given to prove this fact, than one that occurred in Central India in May, 1818. The war with the Pindarries was over, and the country was in a state of tolerable tranquillity, when a sudden agitation was produced among the peaceable inhabitants, by

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a number of cocoa-nuts being passed from village to village, with a mysterious direction to speed them to specific destinations. From beyond Jeypore in the north, to the Deccan in the south, and from the frontier of Guzerat, to the territories of Bhopal, this signal flew with unheard-of celerity. The potail of every village, wherever one of these cocoa-nuts came, carried it himself with breathless haste to another, to avert a curse, which was denounced upon all who impeded or stopped them for a moment. No event followed, to throw any light upon this extraordinary occurrence. Every inquiry was instituted, and persons were sent, who traced the route of the signal for several hundred miles, but no certain information was obtained; and a circumstance that produced for upwards of a month a very serious sensation over all Central India, remains to this moment a complete mystery. Some thought it a sign of the thorough establishment of the British power. Others that it indicated a general rise in favour of the Peshwah Bajerow, who had not then submitted; while persons, sent to trace it into the Jeypore country, brought an account that a pious Brahmin had circulated cocoa-nuts through his district, to proclaim his joy and gratitude at the birth of a son, and that the signal, that spread like wildfire, gained a portentous character, as it became remote from the simple cause in which it had its commencement. If this be the case, and it is not improbable that it was, it exhibits in a remarkable degree the extent of the credulity, and susceptibility of sudden impulse to action, which exists among the lower classes of the natives of India."







## RAMESWUR—CAVES OF ELLORA.

CAVE temples of the Hindoos are found in various places on the western side of Hindoostan. In travelling down from the upper or northern provinces through Central India, these excavations are first met with in the Berar mountains, more than fifty miles to the northward of Aurungabad, near the Adjunteh pass, by which the north side of the Deccan table land is ascended. The Caves here spoken of lie among the hills, about four or five miles to the westward of the village of Adjunteh, and they are very beautiful excavations, though on a small scale, compared with those at Ellora, and some other places. There is an obstacle met with in exploring these caves, that at the first mention of it appears to be of a less serious nature, than those who have encountered the difficulty, have found it to present. Wild bees hive, in immense numbers, in the Caves, and on the sides of the ravine in which they are situated; and when once these vindictive animals have been disturbed, they not only prove a great annoyance to visitors, but render all attempts to enter the Caves extremely dangerous to those who have, in all probability, gone quite unprepared for such an opposition. Tigers are very numerous in this wild and unfrequented neighbourhood, which is seldom invaded by human beings, and then only for the purpose of hunting that formidable animal itself, or with the object of exploring these extraordinary excavations. Under such circumstances, together with something that a short time ago was to be apprehended from an inferior class of robbers in this country, called Bheels, these Caves have hitherto remained but comparatively little known.

As the Caves of Adjunteh resemble in almost all respects several others, that in the course of this work will be given both in representations and descriptions, it would be inexpedient to notice them further, except to mention the paintings that continue in some of them very perfect to this

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day. The period of time at which these Caves were embellished with paintings on stucco, it would perhaps be difficult to ascertain; the prevailing opinion is, that they are not coeval with their formation: however this may be, it is certain that the graphic art has been lost in India, since the time that these paintings were executed. The sides and pillars of some of these Caves exhibit figure-drawing in a most masterly and beautiful style. The groupes for the most part consist of a majestic centre figure, with numerous lesser ones, coming up from either side, apparently bringing gifts and offerings. The colours used in these paintings are few and in perfect harmony, the grouping is excellent, and the skill of the drawing does ample justice to the peculiar grace and symmetry that distinguishes the Asiatic form.

Another set of cave temples, called the Panch Pandoo, are found in the vicinity of Baug, a town that lies a short distance north of the Nerbuddah, on the road from Indore, the present residence and seat of the government of Holkar in Malwa, to the town of Baroda, situated near the head of the Gulf of Cambay. In these Caves also there are paintings, perhaps in better preservation and as skilfully executed as those at Adjunteh. The numerous Caves in the island of Salsette, the Cave of Elephanta, in Bombay harbour, and the great Bhood arched excavation at Karli, that lies near the road from Poonah to Bombay, by way of the Bhoar Ghaut, have excited much curiosity among Europeans; and some representations of these Caves, are preparing for subsequent numbers of this work.

The Caves of Ellora are the principal, and far the finest range of excavations that are found in India. These wonderful works of human ingenuity and labour are situated about fourteen miles to the north of Aurungabad, the capital city of the province of that name, lying in the north-western part of that division of Hindoostan called the Decan. The Caves are cut on the face of an elevation fronting



## CAVES OF ELLORA.

the west, that forms a great step up to one of those lofty tracts of table lands that are so peculiar to India. The town of Rozah, containing the tomb of the Emperor Aurungzebe, stands on the raised land above the Caves; and the village of Ellora, that gives the modern name to these singular and magnificent places of worship, is situated on the uneven plain below, about a mile in front of the excavations. The road from Rozah to Aurungabad continues on the high land for about six miles, and then descends into the plain by a picturesque winding ghaut, opposite to the town and isolated hill-fortress of Dowlatabad, and continues for the remaining eight miles to the city, along the plain.

The elevation, on the face of which the Caves are found, forms at this place a kind of bay to the land below, the extreme points of which rise into hills, considerably above the intermediate ridge, and the whole distance from point to point is a little less than a mile and a half. The slope of the hill is in general easy; but it is occasionally interrupted by a disposition to stratification in the rock; which in such places presents a perpendicular face of from twenty to sixty, and even a hundred feet. Captain Sykes, in his account of the Caves of Ellora, published in the Transactions of the Literary Society of Bombay, says, "The extreme sculptures are Parusnath and the Dehr Warra. The former is situated about two hundred yards up the hill, forming the northern horn of the crescent, and the latter is a little more than a mile to the south of Parusnath: the remaining Caves, which are numerous, occupy the face of the hill, between the two above mentioned, but at irregular distances from each other, and seldom on the same level, the workmen generally having availed themselves of a mural disposition in the rock, to facilitate their labours. In the extent of hill between the extreme Caves, the rock varies in its nature very considerably. Basalt, black and grey, is most abundant. A hard vesicular rock is common, and the figures cut out of



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it have the appearance of being marked with the small-pox : the third kind is a rock of a gritty loose texture, which rapidly absorbs moisture, and crumbles away, on long exposure to weather. Narrow veins of quartz frequently intercept the sculptures ; the hill is strewed with fragments of quartz, and other silicious stones ; and it is not uncommon to meet with fine specimens of blood-stone."

The Plate represents a figure that stands at one end of a verandah at the entrance of the Cave, called Rameswur, which derives its name from one group being supposed to represent the marriage of Ram and Seeta. This Cave is small, but highly-finished : the extreme length is ninety feet, and breadth twenty-six feet six inches, independent of the recess or room that is occupied by the emblem called the Ling. The pillars that range along the front of the Cave are tastefully formed, and finely sculptured. The interior contains many figures in compartments, representing mythological stories and traditions. Several interiors and fronts of these excavations, as well as separate compartments of the sculptured figures, will come in intermixed with the plates that represent the scenery and ruined buildings of the country ; and fuller descriptions of the larger Caves will be given ; as well as some of the conjectures that have been formed by those who have studied the mythology of the Hindoos, as to the probable antiquity of these mighty monuments of a dark and awful superstition. There are a few inscriptions found in the Caves ; but nothing that has been deciphered, has led to a remote idea of the age in which they may have been formed, but only alluding to the period when some chunaming or cleansing has taken place. The comparisons of the stories told by the figures themselves, with the ancient sacred writings, is the only guide to a date of any kind.





THE TEMPLE OF VENUS AT POMPEII

## SHUHUR.

SHUHUR (*or Shehr*) is a small town, and a strong hill-fortress, in the principality of Jeypore, one of the provinces of Rajpootana, a country lying in the north-western part of central India. The fort presents a striking group of castellated buildings, crowning the ridge of a lofty and rocky eminence, that rises abruptly from the midst of an extensive plain. This isolated height is steep, and almost inaccessible on every side; outworks are erected wherever it might be practicable to escalate it, but the principal part of the fortification is confined to the summit. The masonry, as well as the rock on which it stands, is of a light-coloured stone, and has a fine and very picturesque effect. The town lies on the north side, and close to the foot of the hill, surrounded with a mud wall and a wet ditch; but it derives its chief protection from the munition that rises so majestically above it: on one side of the town there is a shallow lake, or jeel, and the annexed drawing, which represents the Castle of Shuhur, is made from the edge of this piece of water.

Rajpootana is a tract of country that differs widely from almost every other part of Hindoostan. It lies bordering upon the great desert that runs along the eastern bank of the Indus, and partakes in some measure of the sterility of those desolate wastes. The northern boundary of this district is a part of Lahore and Delhi; on the east, Agra; on the south, Guzerat and Malwa; and on the west, Mooltan, and the principality of Sind. "From the western frontier of the Shekawutty country, to Bahawulpore, a distance of 280 miles, the last 100 miles south-west of Bahawulpore, is wholly destitute of inhabitants, water, and vegetation. From the Shekawutty



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frontier to Poogul, a distance of 180 miles, the road is over hills and valleys of loose sand. These hillocks resemble such as are formed by the wind on the sea-shore, but far exceeding them in height, reaching from twenty to one hundred feet. They are said by the natives to shift their position, and to alter their shapes, as the wind blows. During the summer, the passage of this portion of the desert is dangerous, on account of the clouds of moving sand; but in winter the sand hills exhibit a greater degree of permanence, and, besides phoke, bear a sort of grass, the thorny bushes of the baubool, and the bair or jujube, the whole together presenting an appearance somewhat resembling verdure.

“ Among these suffocating sand-hills a miserable village is here and there met with, consisting of a few round straw huts, with low sides and conical roofs, like little stacks of corn, surrounded by an enclosure of dry thorny branches. Around these abodes of misery, are a few fields, depending for moisture on dews and periodical rains, cultivated with crops of the poorer kind of pulse, and of bajarry, which is raised with great difficulty. In the midst of these burning sands, the most juicy of all fruits, the water melon, is found in astonishing profusion, growing from a small stalk, and attaining a circumference of three or four feet. The optical illusion, termed *mirage*, is common in this desert, and deceives travellers with the appearance of extensive lakes, amidst parched and arid sands. The common inhabitants of the deserts are Jauts; the higher classes Rhatore Rajpoots. The first are little in stature, black in complexion, and ill-looking, presenting a strong appearance of wretchedness and squalid poverty. The latter are stout and handsome, with hooked noses and Jewish features, haughty in their manners, indolent, and almost continually intoxicated with opium.

“ Although Rajpootana is central to Hindoostan, and its eastern frontier within a hundred miles of Delhi, it was never thoroughly subdued, either by the Patan or Mogul dynasties.

## SHUHUR.

Rajas of Ajmeer are mentioned by Ferishta, so early as A. D. 1008, at which period they joined a confederacy of Hindoo princes against Mahmood of Ghizni, and in 1193 the country was overrun by Mahomed, the first Gauride sovereign of India. After this date it continued tributary to the throne of Delhi; and, on account of the rebellious conduct of its chiefs, was frequently invaded by the Emperors, who repeatedly took, and destroyed all their capital towns. The province, notwithstanding, never became a regularly organized possession under the Mogul sovereignty, like many other countries much more distant from the seat of government, but remained in a sort of half independent condition, paying a tribute, and furnishing the imperial armies with a certain number of Rajpoot mercenaries, who were always held in high estimation for their bravery and fidelity, and served as a counterpoise to the Mogul and Afghan soldiery."—(*Hamilton's Gazetteer.*)

A nominal subjection of this country to the Delhi throne, continued until the year 1748, when total independence was assumed by its chiefs and princes. The interval which elapsed between that period, and the time that it sought and obtained protection from the British government in 1818, was occupied by internal warfare, and by invasions of the Mahrattas, and other hordes of plunderers. Arrangements were made, by which the provinces of Rajpootana were entirely liberated from Mahratta interference; and cantonments of the East India Company's forces were formed at Neemutch and Nusserabad, to ensure the peace and quietness of these states, that had been for so many years subject to internal dissension, and external depredation.

Since the British conquests and interference in the countries adjoining to Rajpootana, a great change has been wrought in these hitherto distracted nations. Multitudes of people have emerged from the hills and fortresses, where they had sought refuge, and have again occupied their ancient and long deserted villages. In no part of Hindoostan has

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the alliance of independent states with the British government had a more favourable effect, or the peasantry been more universally sensible of the improvement of their condition, than in Rajpootana. Security and comfort are now established, where terror and misery before existed ; and the ploughshare is in peace turning up a soil, which for many seasons had never been stirred, except by the hoofs of predatory cavalry.

From the description of this country already given, it would appear to be altogether devoid of any inducement, to a marauding people like the Mahrattas, to disturb it with their excursions ; but though the general aspect of the land is barren and unproductive, there are parts where the bearded wheat, cultivated in such quantities in Upper India, may be found growing as fine as any that the richest parts of the world could produce. In the neighbourhood of Lall-Soont, about forty miles to the southward and eastward of the city of Jeypore, the compiler of these notes saw some remarkably fine-looking wheat, growing in a light sandy soil, and ready for the sickle in the month of February, the height of the dry season. May the inhabitants continue to sow in peace, and reap in security, and “ beat their swords into ploughshares, and their spears into pruning hooks,”—neither have occasion to “ learn war any more.”







THE MOSQUE AT ISPAHAN.

THE MOSQUE AT ISPAHAN.

## BENARES.

THIS view of Benares is taken from the upper part of the city, looking down the Ganges, and from this point nearly the whole of the river face of the town is visible.

As a town to which there is no ruined portion belonging, Benares is certainly the most interesting, and the most remarkable city of Hindoostan, over which the English have any authority; and ever since the time it came under the direct control of the British government, it has been increasing in size, and advancing in prosperity, standing at this time probably the first on the list of large and populous cities of India. Whether it is that the minds of those who visit Benares are expecting to find something peculiar about it, arising from a previous knowledge of its being the principal storehouse of the religious learning and moral science of the country, is doubtful; but there is certainly an air of sanctity about this city, that makes an impression upon the mind, similar to that experienced on visiting the town of Oxford

“There is no notice taken of this city in the works of ancient geographers, although they specify Mathura (Muttra,) and Clisobara, which lay near the Jumna river. “It is probable,” says the Indian Gazetteer, “that at the period of the Mahomedan invasion, it was subject to the Hindoo empire of Kanoje.” From the period of the plundering of Benares by Mahmood of Ghizni, in the beginning of the eleventh century to the end of the twelfth century, the Hindoo inhabitants of this city appear to have remained unmolested; from that time it followed the fortunes of the Delhi sovereigns, until it fell to the British in the year 1775, with the rest of the Zemidary.

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The following animated description of Benares, is extracted from Bishop Heber's Journal: "In our way to and from the school, I had an opportunity of seeing something of Benares, which is a very remarkable city, more entirely and characteristically eastern than any which I have yet seen, and at the same time altogether different from any thing in Bengal. No Europeans live in the town, nor are the streets wide enough for a wheel-carriage. The gig was stopped almost at its entrance, and the rest of the way was passed in tonjons, through alleys so crowded, so narrow, and so winding, that even a tonjon sometimes passed with difficulty. The houses are mostly lofty, none I think less than two stories, most of three, and some of five or six, a sight which I now saw for the first time in India. The streets, like those of Chester, are considerably lower than the ground-floors of the houses, which have mostly arched rows in front, with little shops behind them. Above these, the houses are richly embellished with verandas, galleries, projecting oriel windows, and very broad and overhanging eaves, supported by carved brackets. The number of temples is very great, mostly small, and stuck like shrines in the angles of the streets, and under the shadow of the lofty houses. These forms, however, are not ungraceful, and they are many of them entirely covered over with beautiful and elaborate carvings of flowers, animals, and palm-branches, equalling in minuteness and richness the best specimens that I have seen of Gothic or Grecian architecture. The material of the buildings is a very good stone from Chunar; but the Hindoos here seem fond of painting them a deep red colour, and indeed of covering the more conspicuous parts of their houses with paintings in gaudy colours, of flower-pots, men, women, bulls, elephants, gods and goddesses, in all their many-formed, many-headed, many-handed, and many-weaponed varieties. The sacred bulls devoted to Siva, of every age, tame and familiar as mastiffs,



## BENARES.

walk lazily up and down these narrow streets, or are seen lying across them, and hardly to be kicked up, in order to make way for the tonjon. Monkeys sacred to Hunooman, the divine ape who conquered Ceylon for Rama, are in some parts of the town equally numerous, clinging to all the roofs and little projections of the temples, and putting their impertinent heads or hands into every fruiterer's or confectioner's shop, and snatching the food from the children at their meals. Fakirs' houses, as they are called, occur at every turn, adorned with idols, and sending out an unceasing tinkling and strumming of vinas, biyals, and other discordant instruments, while religious mendicants of every Hindoo sect, offering every conceivable deformity, which chalk, disease, matted locks, distorted limbs, and disgusting attitudes of penance can shew, literally line the principal streets on both sides."

One of the few Jain temples that are to be found in India is at Benares. The Jains are a body of dissenters in India, held in great detestation by the Hindoos, but who agree with them in their adoration of the Ganges, and in their esteem for Benares. Bishop Heber appears to have been admitted, as an especial favour, to visit this temple, and in high compliment to him, two or three English gentlemen were allowed to accompany him. The Bishop gives the following account of what this privilege afforded him an opportunity of seeing: "After climbing a steep flight of steps, and threading a succession of the narrowest alleys I ever saw, we arrived at the door of a large, and lofty, but dingy house, at the top of which peeped out a gilt cupola. Here we climbed another steep staircase, and were received in a small but neat vestibule, without furniture, except three or four chairs, and with a beautiful oriel window looking on the river, by the Priest, a tall large man, with a very shrewd and intelligent countenance. He begged us to be seated, and observed, he was sorry that he could not converse with me in any language which I was sufficiently acquainted with, to make me under-

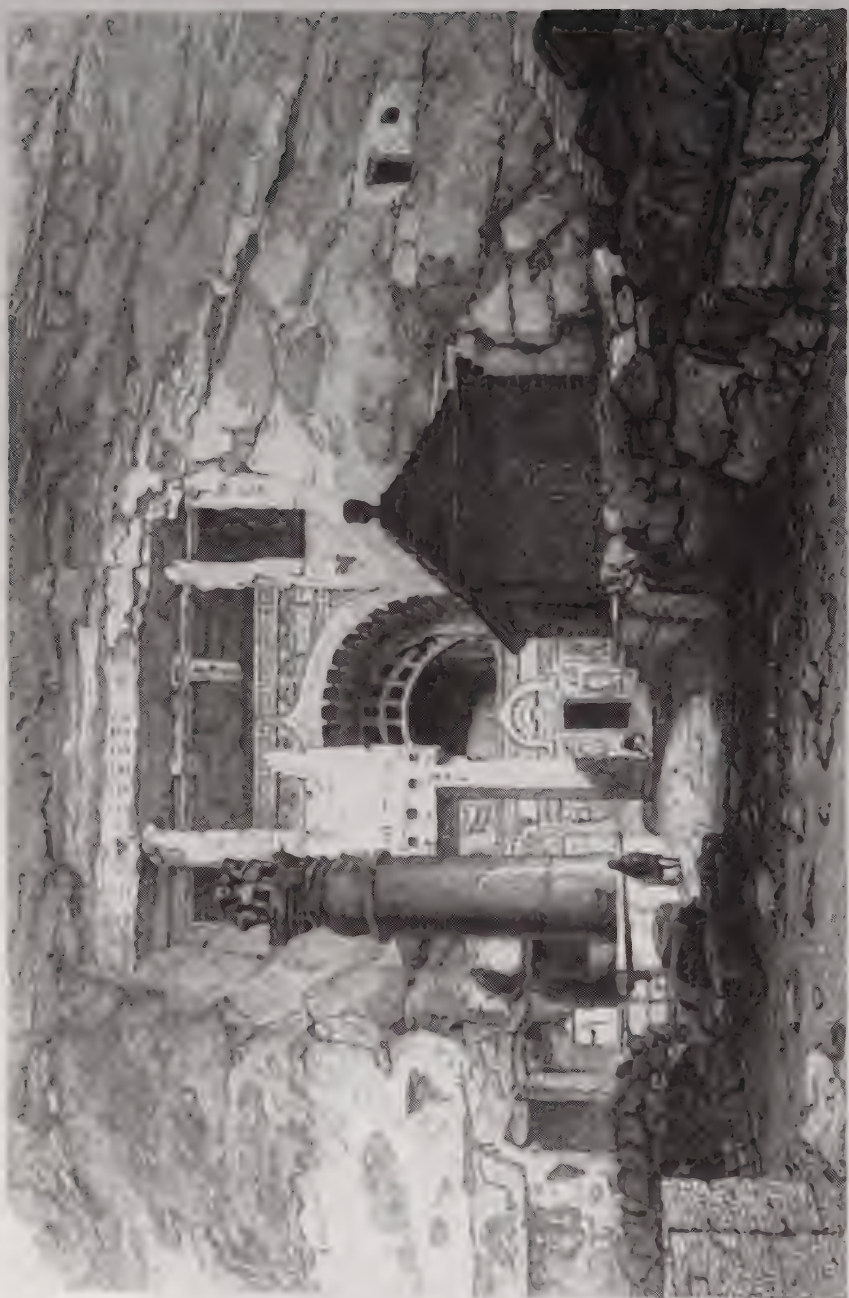


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stand all I should see. Two or three others, Jain merchants, now entered, and the Priest led us into a succession of six small rooms, with an altar at the end of each, not unlike those in Roman Catholic chapels, with a little niche on one side, resembling what in such churches they call the "Piscina." In the centre of each room was a large tray with rice and ghee strongly perfumed, apparently as an offering, and in two or three of them were men seated on their heels on the floor, with their hands folded as in prayer, or religious contemplation. Over each of the altars was an altar-piece, a large bas-relief in marble, containing the first, five, the last in succession, twenty-five figures, all of men sitting cross-legged, one considerably larger than the rest, and represented as a negro. He, the Priest said, was their god, the rest were the different bodies which he had assumed at different epochs, when he had become incarnate to instruct mankind. The doctrines which he had delivered on these occasions make up their theology, and the progress which any man has made in these mysteries, entitles him to worship in one or more of the successive apartments which were shewn us."

The population of Benares is estimated at about 630,000 souls, and the space of ground within which this number of people are stowed, is less than in Europe we could well believe. The city is one dense mass of high building.





## CAVE OF KARLI.

THE front or entrance of the Cave of Karli forms the subject of this Plate. The village that bestows a name upon this grand excavation, which is found in its immediate neighbourhood, is situated about twelve miles from the top of the Bhoar Ghaut, a celebrated pass by which, on the route from Bombay to Poonah, the table land of the Deccan is ascended. This road, from the presidency to the city of Poonah, is very much frequented, and the journey is accomplished partly by land, and partly by water. The traveller embarks in a boat at Bombay, and proceeds to the upper part of the harbour, a distance of about eighteen miles, when the Panwell river is entered and ascended for five or six miles to a town bearing the same name. At Panwell the road commences, and lies across the low land of the Conkan for more than twenty miles to the foot of the Ghaut, from whence, though the elevation is scarcely more than fifteen hundred feet, such is the broken and ravine nature of the sides of these heights, that a broad and well-constructed causeway winds about amidst wild, wooded, and romantic scenery, for nearly five miles before the summit of the pass is gained. From the village of Kandalla, the halting station at the top of the Ghaut to Poonah, is a distance of a little more than forty miles.

The village of Karli, the next stage to Kandalla, stands upon a narrow and swampy plain, bounded on the north and south by ranges of hills several hundred feet high, with rather level ridges, except here and there, where isolated heights rise to nearly double the elevation of the range itself, with precipitous sides and flat summits, assuming that peculiar shape of which so much advantage has been taken in India, in the formation of hill-fortresses. Two instances in which the natural strength of these eminences has been turned to account, occur in the vicinity of Karli; to the south, almost



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opposite the village, are the two strong hill-forts of Loghur and Esapoor.

In the heights to the north, a little more than a mile distant, and nearly abreast of the village, the Cave of Karli is found, about three hundred feet up the side of the hill. At this spot there is a short projection from the regular line of the heights, which runs about east and west, so that the Cave being cut on the western side of the projection, nearly fronts the setting sun. The pathway that leads up to the Cave is very steep, and here and there steps are cut in the rock, to facilitate the ascent. Nothing is seen of the excavation, as the hill is climbed; but the visitor suddenly gains a small platform, caused by cutting into the face of the hill to get a perpendicular front to the temple, when the large, dark, and mysterious-looking entrance of this cavern breaks at once upon the view.—To those whose minds are alive to the admiration of grand and extraordinary works of art, a higher gratification can hardly be conceived, than that which the first sight of this magnificent Cave affords.

In order to gain a front sufficiently high to form an entrance to the excavation, it has been found necessary here, as in most of the caves of Ellora, to cut into the sloping side of the hill, which, together with the rubbish from the excavation, produces an artificial platform in front of the Cave. At Karli this landing-place may be one hundred feet from its edge to the mouth of the cavern, including a passage formed by cutting into the hill. Where this passage begins, there is a small modern building erected, through which the pathway leads, and from the inner door-way of this little structure, the sketch was taken from which this engraving is produced. On the left side of the entrance there is a pillar twenty-four feet high, and about eight feet in diameter; the top is formed into the shape of a bell, surmounted with the figures of three lions, in a sitting posture, and very much decayed. This column bears an inscription in an unknown character, and

## CAVE OF KARLI.

the letters appeared in the original drawing, just as they were engraved on the stone. The corresponding pillar on the opposite side, is said to have been removed, to make room for the little temple that now occupies its place, dedicated to the goddess Bowannee, a Braminical deity. This circumstance, together with the other modern erection in front, considerably injures the exterior appearance of the Cave. The outer screen, which ran across the entrance, has been partly broken down, which rather gives a better effect to the front, by discovering more of the interior. Between the outer and the inner screen there is a portico or vestibule, of twenty-five feet or thereabouts, from back to front; and in width the same as the Cave itself. On each of the side-walls of this portico, there are the figures of three colossal elephants in *alto relievo*, with their heads, tusks, and trunks very boldly projecting from the wall; the figures on the necks, as well as those in the howdahs on the backs of these animals, are extremely well executed. The internal screen on each side of the door that leads into the body of the cavern, is ornamented with *alto relievo* figures, male and female, somewhat larger than life, and also boldly sculptured.

The interior of this Cave is very grand and striking. The whole length, from the screen that separates it from the portico, to the extreme of the inner end, is a hundred and twenty-six feet; and the breadth from side to side beyond the pillars is forty-six feet; and the height to the top of the arched roof may be between fifty and sixty feet. A row of pillars on each side runs from front to rear, leaving an open space of between twenty-five and thirty feet wide down the centre, and are continued round the semicircular end of the excavation. If the recollection of the writer serves him, these are polygonal columns, supported on round bulbous pedestals, with a square footing; the capitals are something of the same kind turned upside down, and surmounted by two well-sculptured elephants, with three figures on the

## INDIA.

backs of each; these numerous elephants are in a good state of preservation.

At the inner end of the Cave stands the Emblem, as it is called in all accounts of these excavations; it is a short circular pillar, with a top in the form of a dome, and a square capital on the summit, from which rises a canopy of wood, very much in the shape of a mushroom. Of this Emblem it is not convenient to speak particularly. The addition of wooden ribs to the arched roof of the Cave, takes from the originality, and does not increase the beauty of this interior. A part of this wood-work may be seen in the front, and it remains perfectly sound to this day, though it is said to be nine hundred years since it was put up; it is difficult to account for the use of this ribbing, and there are some who visit this Cave, that regret the durable quality of the teak-wood in this particular instance. The arched Bhood Cave at Ellora has ribbing of somewhat the same kind cut out of the rock, and the effect is perfectly good. A representation of the excavation here spoken of, and called the Bisma Kurm, will probably appear in an after number of this work. It is a highly finished and elegant Cave, inferior in size, and, though strongly resembling Karli, it wants the gloomy grandeur that so peculiarly distinguishes that excavation. There are several small Caves cut in the rock to the north of the great temple; these are flat-roofed, with nothing remarkable about them.

Mr. William Erskine, lately of Bombay, considers the excavations of Karli to be decidedly Bhoodhist, as being easily distinguished from the Braminical Caves, and having no vestiges in any of them of the Tirt'-hankar, or twenty-four Saints, of the Jains. Still it does not seem to be perfectly clear, that the actual figure of Bhood, as found to be represented in other Caves, is discovered, beyond all dispute, to exist at Karli.







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FIGURE 100 E. CO. LONDON 1891

## EL WUISH.

EL WUISH is a small harbour on the Arabian or north coast of the Red Sea, and lies towards the upper part of this long and narrow arm of the Indian Ocean. Harbours, coves, and convenient roadsteads, for small vessels are very numerous on the northern coast of the Red Sea, to which side, it may be said, the navigation is entirely confined. A long chain of coral reefs, attached to the shore, and a number of islands, extend along the Arabian coast for more than three-fourths of the length of the Gulf, from the upper part of it, down towards the entrance at Bab-el-mandel. The intricacies of this great and almost unbroken extent of coral reef, renders the navigation along the shore rather difficult, and extremely tedious. The reefs reflect a bright and beautiful colour in the water, which is peculiar to rocks of coral formation, so that they are readily seen; while in many places they are even with the surface of the water, and the breakers discover them; besides, the shelter that the edge of the reef affords, causes a constant smoothness of the water, making it less hazardous to pass along the coast, than might be supposed from the multitude of shoals that lie about. The Arab vessels keep always within the barrier reef, and the navigation along the shore, is a continued and difficult exercise of the skill of pilotage.

The appearance of the land is barren and desolate to the last degree, the monotony of which is broken here and there by finely formed ranges of inland mountains, such as those that appear in the back-ground of the plate representing the harbour of El Wuish. The towns on this coast are few and far between, and the only thing like verdure that is to be

## RED SEA.

seen, are a few palm-trees that grow in the neighbourhood of some of the larger places.

The Arab trading vessels have a strange appearance to an European eye, as, perhaps from the earliest times, neither the form in building nor the management in sailing these vessels has changed in the least degree; and it is more than probable, that the navy which Solomon built at Ezion-geber, a port in the Red Sea, presented the same appearance that the large Arab buglohs do to this day. Many of the trading vessels from Mocha and Juddah, though of considerable burden, are not decked, and have only one sail, more in the form of what is called in England a lateen sail, than any other. These vessels lie very near the wind, and some of them sail uncommonly well, having, however, the disadvantage in turning to windward, of being obliged to veer every time they have occasion to go about. The operation of changing the tack in their vessels is a very laborious and noisy matter with the Arabs; while, before the wind, the yard is dipped before the mast, which rakes or leans forward considerably, apparently for the purpose of facilitating this manœuvre.

In navigating this coast, amidst the intricacies of coral reefs, it is impossible to proceed during the night; but so numerous are the small harbours, that a shelter is readily found, when the day is about to close: but it sometimes occurs with a contrary wind, that the vessel is unable to reach the anchorage, which the crew have been labouring all day to attain; and in such a case, while there is light enough left them, they will bear up, and run back to the place from whence they started in the morning. The Arabs are fond of sailing in company, and they will often wait some days for a consort, rather than go by themselves; they do not appear to reckon time to be of much value, arising perhaps from the quantity they are frequently obliged to lose in the course of their voyage. When several of these vessels are sailing together, it takes off from the tediousness of the passage, to

## EL WUISH.

watch the persevering efforts they will make, to be the first to reach the harbour for the night; and as they arrive one after another, it is pleasant to hear the wild cheer of salutation, that each vessel receives and answers, as she approaches the anchorage. When they bring up for the night, they usually crowd close together, whether their port is large or small, as if they sought companionship among themselves, in the desolate and solitary havens that afford them shelter.

The larger one-masted vessels belonging to the Arabs, called buglohs, trade to Bombay, and other parts of the Malabar coast, making an annual voyage. They usually arrive at Bombay about the close of the south-west monsoon, and return to Mocha in the height of the north-east monsoon, making a fair wind each way. The Mahomedan pilgrims to Mecca, from Hindoostan, take advantage of the passing and repassing of these vessels, that affords them an opportunity of performing an act of devotion at the shrine of the Prophet, which every strict Mussulman considers as necessary to his salvation. These poor people who go from India, frequently defer this hard condition of their faith until they are in old age and infirmity, and very severe are the sufferings that they sometimes endure. The hearts of Europeans who witness the distresses of these poor pilgrims, are often touched with pity and compassion, but it is a rare thing indeed to see an Arab, holding the same creed in common with them, express any sympathy, or shew any kindness, to these unhappy people. The rich Mahomedans may be allowed to perform this pilgrimage by a substitute; but in the beginning of the year 1824, the imam of Muscat was visiting Mecca in his own person, going up the Red Sea to Juddah in one of his own frigates; and it was thought by the Arabs at Mocha, that he had a political as well as a devotional object in view.

The towns of Juddah and Yambo on this coast, as sea-ports to Mecca and Medina, are under the government of



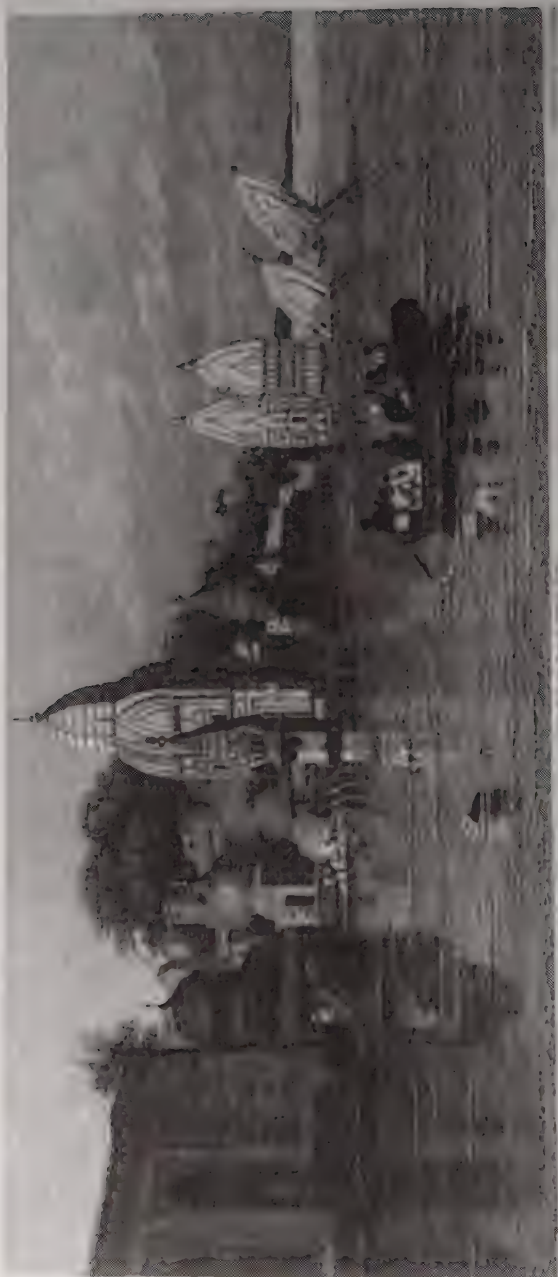
## RED SEA.

Mahomet Ali, the pacha of Egypt, and he is frequently engaged in wars with the Bedouins, Arabs, and the Wahabees, who are formidable enemies in the neighbourhood of the pacha's possessions. The prophecy concerning Ishmael, the forefather of the Arabs, "That his hand should be against every man, and every man's hand against him," seems to be fully verified in the evil dispositions of these fierce and barbarous tribes.

Juddah is the principal town on the coast, and it sends several large ships annually to the Malabar ports, waiting, according to the Arab system of navigation, for the advantage of the monsoon. This place is amply supplied with corn out of Egypt, which is carried on camels from Cairo across the isthmus to Suez; and from Genneh, in the neighbourhood of the ruins of Thebes, on the Nile, across the desert to Kossier, the port on the south side of the Red Sea; and at these places the grain is embarked for the Arabian towns. At Juddah, where there is no rain, the corn may be seen in great heaps exposed to the open sky.

In the year 1819, Captain G. F. Sadlier, of His Majesty's 47th regiment, was sent on an embassy from the government of India, to Ibrahim Pacha, the son of Mahomet Ali of Egypt, at that time concluding a war with the Wahabees, to congratulate him on the successful issue of the contest on his part; on which occasion he travelled down through the centre of Arabia, from El Katif in the Persian Gulf, to Yambo in the Red Sea.





THE GREAT TEMPLE — KUALA LUMPUR

— 12.4.1917 —

## HINDOO TEMPLE.—BENARES.

THE pagoda that forms the subject of this plate, stands about the centre of the river face of the City of Benares; but the writer of these notes must acknowledge his total inability to give any account of this singularly situated Temple. He neglected to learn even the name of it, when he was himself at Benares; and he cannot find any direct mention of it made, in any account of this City, to which he has an opportunity of referring. He is likewise unable to state, on any ground of authority, how this building came into its present condition, immersed in deep water. Whether the river has gradually encroached upon its banks on this side, and the Temple, from the solidity of the building, has hitherto withstood the pressure of the stream; or whether the ground on which it stood, may not have slipped down at once with its burden into the Ganges. However this may be, at this time large boats row in and out amongst these isolated domes, even in the dry season, when the river is at the lowest: and they have probably borne the weight of the water for centuries. The foundation at one part seems to have given way to a certain extent, and then to have fixed again, leaving two of the towers of the Temple in the remarkable position in which they appear in the drawing.

The original sketch, from which this engraving is produced, was taken by Col. T. Taylor, (now commanding the riding establishment at St. John's Wood,) in the year 1808 or 1809. It is valuable, not only on account of its representing a building purely Hindoo; but also as it forms a very interesting plate, and presents as accurate a delineation of the scene it portrays, as any one that has hitherto appeared in this work.



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more sacred spot adjoining, which Aurungzebe defiled, and built a mosque upon, so as to render it inaccessible to the worshippers of Brahma. The temple court, small as it is, is crowded like a farm-yard with very fat and tame bulls, which thrust their noses into every body's hand and pocket for grain and sweetmeats, which their fellow-votaries give them in great quantities. The cloisters are no less full of naked devotees. and the continued hum of "ram! ram!" is enough to make a stranger giddy. Near this temple is a well with a small tower over it, and a steep flight of steps for descending to the water, which is brought by a subterraneous channel from the Ganges, and, for some reason or other, is accounted more holy than the Ganges itself. All pilgrims to Benares are enjoined to wash and drink here."

The christian schools established in the midst of this strong-hold of Braminical idolatry, must have been by far the sight of greatest interest to Bishop Heber. He was told, that there was every reason to think that all the larger boys, and many of the lesser ones, brought up at these schools, learned to despise idolatry, and the Hindoo faith, less by any direct precept, than from the disputations of the Musulman and Hindoo boys among themselves, from the comparison which they soon learn to make between the system of worship, which they themselves follow, and ours; and, above all, from the enlargement of mind which general knowledge, and the pure morality of the gospel, have a tendency to produce.





## DUS AWATAR.—CAVES OF ELLORA.

THIS is one of the centre excavations in the range at Ellora, and its name is derived from the supposition that the ten Avatars, or Incarnations, of Vishnoo are represented in the compartments of sculptured figures, that adorn the sides of the Cave. "But on this ground," says Captain Sykes in his account of Ellora, "every other Cave has an equal claim to the appellation. Like every Braminical Cave at Ellora, (with the exception of a small one dedicated to Daivai, found in the rocky Nulla,) it is sacred to the Lingham; and Mahadeo and Vishnoo appear in attendance on, and inferior to, this mystic emblem, since it occupies the place of honour in every Cave."

In the front of this Cave there is an open area, with a room in the middle, that contains the Bull Nundi. The excavation has two stories; the lower one is not cut far into the rock; it is destitute of sculpture, and almost of ornament; but great skill is displayed; and much labour has been bestowed, in forming the upper story. The breadth of this spacious and beautiful chamber is ninety-eight feet from side to side; and its depth from front to back is one hundred and two feet; the height of the roof varies from eleven feet four inches, to twelve feet; it is flat, and supported by forty-eight pillars, about three feet two inches square, beside twenty-two pilasters, dividing the compartments or recesses that contain the sculptures. The whole length of the front is open, and admits a pretty good light into the farthest corner of the Cave. This plate represents one of the compartments of the spirited sculptures, with which the sides and back of this fine excavation are embellished. In the principal figure, Siva is represented in his



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character of Ehr Budr, taking vengeance for an insult that had been offered to his consort Parwutee. One of the eight hands of Ehr Budr holds a cup to catch the blood of the demon that he has transfixed with a spear, lest it should fall upon the earth, and new demons spring up from it; one hand of the figure that lies upon the ground, appears to be occupied in the same manner, while the other holds a crooked knife or dagger. On the left of the group, the indistinct and mutilated figure of a female is seen, which is said to represent Parwutee, exulting over the scene of destruction that is acting before her.

Captain Sykes gives the following description of the sculptures in this Cave, beginning at the outer part of the north side, where the entrance is found; and it is somewhat curious that a small hole in the wall, should be the only way into a cavern of such magnitude and beauty. "Commencing on the left of the entrance, the first recess contains the figure of Ehr Budr, (the subject of the plate.)—The second : Siva.—The third : Siva and Parwutee, with the Bull Nundi, and the Gana, or attendants, below.—The fourth : Siva and Parwutee in a sitting posture; the Bull Nundi beneath. The fifth : Ravan crushed in lifting Kailas; this circumstance is frequently represented in Braminical Caves, and the story related in the Ramayana of Valmiki, is to this effect : "Ravan once attempted to lift the Silver-hill Kailas (the heaven of Siva) and to convey it to Lanka: he moved it. Parwutee, sensible of the motion, exclaimed, "Some one moves the hill, we shall be overthrown:" on this, Siva with one of his toes pressed the hill, which closed on Ravan's head. At the end of ten thousand years, Ravan's grandfather, Pulasti, the grandson of Bramah, taught him to pray to Siva, and perform religious penances—which he did; was released; and from that time became a worshipper of Siva.—Sixth : Siva issuing from the Lingham. A Bramin is represented worshipping the emblem; a figure behind the Bramin has

## DUS AWATAR.

slipped a chain round his neck, and is about to strangle him, when Mahadeo (or Siva) issues out of the emblem, and kicks the strangler, perforating his body at the same time with his trisool, (or trident.)—Seventh: Siva and Parwutee, with five human heads at their feet, supposed to be those of the Panch Pandoo, or five Brothers, the reputed excavators of some Caves, that are found in the neighbourhood of Baug in Malwa, and are called the Panch Pandoo.—Eighth: A gigantic Gunesh, the god of letters, a round squat figure, with an elephant's head.—Ninth: A deep recess with a pedestal, but no figure on it.—Tenth: Seeta, properly Luximee; the fruit called seetaphul, in her left hand, is well sculptured; she has a lotus flower in her right hand, and elephants are pouring water over her head.—Eleventh: Swami Kartek.—Twelfth: Siva in the chariot, having shot the arrow which slays Trepurassoor Dytia.—Fourteenth: Vishnoo.—Fifteenth: Vishnoo riding upon his vahana, (or conveyance,) Garuda.—Sixteenth: Shee Shai Narrain, the supreme being; a lotus issues from his navel, on which is seated Bramah.—Seventeenth: Vishnoo in the Hog Awtar.—Eighteenth: Vishnoo in the Dwarf Awtar, taking the three strides of the earth, by which he obtains the dominion of it from the Bulee Rajah.—Nineteen: Vishnoo in the Nursing Awtar, destroying Heerun Rachboo Dytia.—At the end of the central colonnade, the emblem called the Lingham is placed as usual, in a sanctuary or inner chamber. The groups on the right of the Lingham appear to illustrate the history of Siva; and those on the left, the Avatars of Vishnoo."

Captain Sykes continues, "From the above account of the sculptures, it will be seen with how little propriety, the distinctive appellation of Dus Awtar has been attached to this Cave. It is not dedicated exclusively to the incarnations of Vishnoo; and even were the numbers complete, the circumstance of its consecration to the Lingham, would render the name inappropriate. This Cave, although Braminical,

## INDIA.

has some cells in the scarp of the area in front. The cells open into a kind of hall, like those usually found in Boodh excavations; the capitals of the front pillars are adorned with figures in Boodh attitudes."

The question of the priority of the Boodh or Bramin mode of worship, is certainly one of considerable interest, to those who have been led to study the marvellous mythology of the Hindoos, but one that is unlikely to interest the generality of English readers. The claim to antiquity between the two sects themselves, is a matter at issue, as earnest, and a subject of dispute, as irreconcilable, as the contention between the Jews and Samaritans, as to whether God should be worshipped on the mountain of Samaria, or at Jerusalem; and in this state of variance they will probably remain, until they come to the knowledge, that the true worshippers shall worship the Father in spirit and in truth. The attributes that distinguish these two rival mythologies, are strongly marked in the characteristics that belong to their excavations, as they stand side by side at Ellora. Apparently of the same antiquity, it may be presumed they were formed at the period when both religions flourished, and were at peace one with the other. The gods of the Bramins pervade and animate all nature; and their cave temples exhibit figures of deities, for the most part full of life and activity. The god of the Boodhists remains in repose, quite unconcerned about human affairs; and their excavations contain figures in quiet postures, and contemplative attitudes. The Braminical Caves have a light and cheerful look about some of them; the Boodhist excavations have invariably a solemn and even gloomy appearance.







## DELHI.

DELHI is situated on the left bank of the river Jumna, in lat.  $28^{\circ} 40'$  N. and long.  $77^{\circ} 5'$  E. about nine hundred and eighty miles, travelling distance, in a north-westerly direction from Calcutta. There is nothing in its locality particularly attractive; the appearance of the adjacent country is sterile and unfruitful; and the river, though wide, and presenting the surface of a fine sheet of water, is unnavigable, during the dry season, to boats of any considerable burden. The modern city called "Shahjehanabad," taking that name from its royal founder, the Mogul Emperor Shah Jehan, but commonly known by the old name of Delhi, lies on the banks of the Jumna, just above the extensive mass of ruins that was formerly the ancient Mahomedan capital. The city is about seven miles in circumference, and is surrounded by a good fortification wall and a wide ditch, rebuilt within these few years at a great expense by the British government.

Hamilton's Indian Gazetteer contains the following account of the present city of Delhi. "The town has seven gates, namely, the Lahore, Ajmeer, Turkoman, Delhi, Mohur, Cashmere, and Agra gates; all built of free stone. Near the Ajmere-gate is a madrissa, or college, of great extent, built by Ghazi-ud-deen, the grandson of Mizam-ul-Mulk. The tomb of the founder, who with his family lies buried here, is much admired for the exquisite sculpture of its screen, of white marble; as are also the tombs of Kummer-ud-deen Khan, Ali Merdan Khan, Ghazi-ud-deen Khan, and Sefdar

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Jung. There is also the garden and palace of Coodseah Begum, the mother of the Emperor Mahomed Shah, the palace of Saadit Khan, and that of Sultan Dara Shekoh, the unfortunate brother of Aurungzebe. The first is now a dilapidated ruin; and the last has been converted into an English dwelling. They are all surrounded by high walls, and take up a considerable space of ground, as they comprehend both stables for all sorts of animals, and music galleries, besides an extensive seraglio."

In Delhi there are some fine Mosques still in good repair, the chief of which is the Jumma Musjid, or cathedral, elevated above the rest of the city, and seen with its lofty minarets from all directions, whether within or without the walls of the town. Bishop Heber, in his Journal, calls this the largest and handsomest place of Mussulman worship in India, and describes it in the following words.

"In the front it has a large square court surrounded by a cloister open on both sides, and commanding a view of the whole city. This court is entered by a gate on three sides, with a fine flight of steps to each. In the centre is a great marble reservoir of water, with some small fountains, supplied by machinery from the canal. The whole court is paved with granite inlaid with marble. On the west side, and rising up another flight of steps, is the Mosque itself, which is entered by three noble Gothic arches, surmounted by three domes of white marble. At each end of the Mosque stands a very high and handsome minaret of red stone ribbed with white marble. The ornaments are less florid, and the building less picturesque, than the splendid group of the Imambarah, and its accompaniments, at Lucknow; but the situation is far more commanding, and the size, solidity, and rich material of this building, impressed me more than any thing of the kind that I have seen in India. It is in excellent repair, the British government having made a grant for this purpose; a measure which was very popular in Delhi."

## DELHI.

The palace at Delhi has much the appearance, and is built much upon the same plan, as the Fort at Agra. A high red stone wall of nearly a mile in circuit, enclosing a sort of town within, or rather an assemblage of buildings without arrangement or regularity. This interior is a strange mixture of mud huts and marble palaces; neglected gardens, and handsome courts; dirty stable-yards, and pavilions of white marble. The celebrated and very beautiful chamber, wherein Persian characters inscribed on the friese, declare, "That if there be an Elysium on earth, it is this, it is this," has a desolate and uncleanly appearance; the birds defile it with impunity; ragged curtains are hanging about its beautiful marble pillars and arches, exquisitely carved as they are, and ornamented with inlaid flowers, and inscriptions in the most elaborate Persian characters. On one side this elegant pavilion is open to the court of the palace, on the other to a large garden; the fountains are dry, and the whole is in a state of decay and dilapidation.

The magnificent "Dewanee Aum, or hall of audience," is in the same neglected state, and the once rich and splendid Peacock throne, stands a melancholy emblem of the Delhi monarchy itself. In the gardens of the palace there is a small marble mosque, of exquisite beauty and workmanship; and were the dome of white marble, corresponding with the body of the building, instead of gilt, it would be a perfect specimen of Mahomedan architecture. The consignment of these beautiful halls and pavilions to filth and neglect, while the whole palace is filled with inhabitants, is a subject of great regret to the European visitor. "Vanity of Vanities!" says Bishop Heber, "was surely never written in more legible characters than on the dilapidated arcades of Delhi!"

The open space that appears in the foreground of the drawing that forms the subject of this plate, goes round this Palace or citadel wall, and the broadest and best street in Delhi, called the Chandnee Choke, leads up into this space of ground.



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In this street is the Mosque of Roschin-ud-Dowlah, on the top of which it is said Nadir Shah, the Persian conqueror in 1736, sat and witnessed the massacre of the Delhians, with his countenance dark and terrible, as it is described, so that none but slaves durst approach him; until the unhappy king of Delhi himself came near in the humblest posture, and prayed him to spare the city; his supplication was heard, and the sword was sheathed, after 100,000 of the inhabitants had been put to death.

Delhi furnishes a fine example of that meanness and magnificence which so frequently distinguishes the cities of Hindoostan. Noble palaces, and splendid Mosques; with narrow streets, and inferior looking houses. A shew of former prosperity and wealth is visible; present signs of decline and indigence are apparent. The old Hindoo and Mahomedan ruins of India go no further to explain its present condition, than the Saxon or Norman remains bespeak the state of England at this time; but decay is written on the gates and door-posts of the modern cities of India, with a few exceptions here and there, in such legible characters, that the hastiest passer-by may read it, the most indifferent observer may remark it. A consumption seems to be determined upon the whole land. The hand of the stranger has been stretched over it, and the progress of the nation's malady may be arrested for a season, but the disease has all the appearance of being incurable.





THE CHURCH OF ST. JOHN, NEW YORK.

## BEEJAPORE.

THE situation and boundaries of the Deccan division of Hindoostan, of which Beejapore forms a large province, have already been given in a former number, with some very short notices of its early history. The city of Beejapore itself stands somewhere near the centre of its province, in lat.  $16^{\circ} 46'$  N. and long.  $75^{\circ} 47'$  E., and appears in most of the maps of India under the name of Viziapore. (*Vijayapura, the impregnable city.*) From the present appearance of the surrounding country, it would be difficult to say wherein lies the peculiar advantage of the position of this great city. The Deccan, comparing it with some other parts of Hindoostan, cannot be said to be a fertile country; but in the immediate neighbourhood of Beejapore the land presents, to the eye of a mere traveller, a very sterile and desolate appearance, with more the aspect of a soil incapable of fruitfulness, than as having fallen into a desert state from the neglect of cultivation.

It has before been said, that the city is contained within a space of eight miles in circumference, encompassed with a handsome, and, for Indian fortification, a strong wall; which, together with its seven gates, one of them only being closed up, are almost as perfect as the gates and walls of York. But there are, on the north side, the remains of an outer wall of defence, which, if it ever encompassed the city, must have enclosed a space of not less than twenty-four miles in circuit. Between this wall and the wall of the city, or fort as it is now called, there are the remains of some large buildings,



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The Tomb of Ibrahim Padshah, one the largest and the handsomest of the many tombs at Beejapore, stands in this space of ground. It seems as if a more ancient city had formerly occupied this spot, the ruins and walls of which may be seen covering an extent of many miles around. The remains of buildings on this side have certainly the appearance of having been suburbs to the present city. But the Indian Gazetteer, speaking of Beejapore, says, "It is properly a great city, separated by fortifications from another still larger."

This Plate represents the remains of a building known by the name of the seven-storied Palace, situated within the walls of the citadel; a ruin of as great beauty, and as much elegance, as any of the finest gothic antiquities of Europe. Captain Sykes, in his short account of this city in the Bombay Transactions, says of this citadel, "The inner fort, surrounded by a deep ditch, is fast crumbling away; within its enclosure is situated the Palace, which must have been a splendid building, the remains of carved work and gilding indicating that no expense or art was spared." He goes on to state, "That his guide, who was a descendant of one of the Hoozoors of the ancient kings, and apparently well informed, asserted, that there are still existing, in Beejapore, seven hundred wells with steps, three hundred without steps, seven hundred mosques and tombs of stone, and seven hundred of bricks and chunam; and, really, the number of buildings within and without the walls, and the amazing extent of ground they cover, give some credit to his assertion.

"Previously to the foundation of the present city, the former site of which was at Toorrie, three miles west, there was a small village of the name of Kejgunally, within the present walls, and close to the Palace. The inhabitants complaining of the injury they were exposed to from the works in progress, the king, with a whimsical affectation of justice,

## BEEJAPORE.

surrounded them with a high wall. The village in the course of time disappeared ; but the wall remains, and is pointed out as a proof of the severe justice of the king, who chose rather to comply with the literal wish of the inhabitants, of being protected from injury, than remove them by force to a more desirable spot."

The Assar Mahal, which appears in the third number of this work, seems to have been connected with the Palace by means of a bridge across the wide moat that surrounds it. Captain Sykes, speaking of that building, which he calls the Ashara Shureef, says, " It must originally have been intended for a Palace, but it is at present in the hands of religious persons, and contains a Tubrook from Mecca—a consecrated trifle, shut up in a box : but as the profane are excluded from a sight of it, I could not form any distinct idea respecting it. So sacred is it, however, that no woman can cross the threshold of the building; no armed man can enter; no music is permitted; and the use of flambeaux within the limits of the enclosure is interdicted. The Ashara Shureef is almost the only habitation in a good state of repair in Beejapore."

When the writer of these notes was at Beejapore, he was permitted to enter the grand saloon in this building, but was compelled, or rather requested, to take off his shoes—at which ceremony he felt no great repugnance ; nor was this the first time that he had laid aside his dignity in order to gratify his curiosity, having done the same thing in visiting a Jain temple at Mynpooree, between Cawnpore and Agra. However, some officers from a Madras frontier station, called Kalludghee, who were at Beejapore at the same time, walked in and out without any such compliment to the ground on which they trod, and bathed in the tank in front of the saloon within the garden wall, without any remonstrance from the guards of the sacred treasure that the building contained. The writer has no distinct recollection of the Tubrook that

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Captain Sykes mentions : he believes he saw the box that contains it; but, from his ignorance of the language, he did not learn the nature of this precious relic.

Beejapore is certainly one of the most interesting cities of Hindoostan, and probably more picturesque than any other. Within the walls of the city, turn whichever way you will, a beautiful landscape is before you; immense spreading tamarind trees half hiding some magnificent mosque or mausoleum with its stately dome and minarets, or partially covering some finely broken palace, or beautiful tank. You wander about almost fatigued with constant demands upon the attention, in the varied beauty of the scene.

If locality has any thing to do with increase of happiness in life, and there are many who know and feel that it has, the dwellers amidst the ruins of Beejapore are, in that respect, amongst the most favoured of their kind. But how is it with them in reality? The few miserable people who live in the midst of the rich and splendid scenery of Beejapore, express and feel no more interest in their situation, than as it attracts European visitors to come and spend a few rupees amongst them.







THE MOSQUE OF THE PALACE OF THE SULTAN

THE MOSQUE OF THE PALACE OF THE SULTAN

## JAHARA BAUG—AGRA.

THE Jahara Baug (*or Garden*) is situated on the bank of the Jumna, opposite to the upper part of the city of Agra. The eastern side of the river, at this place, seems to have been occupied by the houses and gardens of the rich men of the day, when the city flourished; and the towers, that are represented in the plate, stand at the corners of some of these grounds, as summer-houses might do in England, in gardens or pleasure-grounds, that extend down to the side of a river.

The great part of the city of Agra stands on the western bank of the Jumna, but there are some beautiful remains of buildings on the eastern side also, both in mosques, tombs, and dwelling-houses. Amongst these are the buildings that belong to the Ram Baug, and Jahara Baug; also the mosque called the China Carosa, a large handsome edifice, once porcelained over, (like some Chinese pagodas,) a part of which ornamental coating still remains. The extremely beautiful tomb of Etemad-ud-Dowlah, the minister of Jehangire, and father to the celebrated, beautiful, but restless Empress Noor-Jehan, stands also to grace this side of the river. This tomb is built of white marble, like the Taj Mahal, with a dome and four minarets. The whole building is covered with marble lattice-work, and inlaying of party-coloured mosaics of the most elaborate and delicate kind; and though inferior in size to many, it equals, in style of architecture, and execution of ornament, any other edifice of the same description in India. From the minarets nearest the river, of this tomb of Etemad-ud-Dowlah, there is a grand panoramic view of the city, that lies in the form of a half-moon on the other side, and of the surrounding country. Innumerable domes and minarets are visible in almost every

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direction; the windings of the Jumna up towards Secundra are to be traced, and the great tomb of Akbar is distinctly to be seen. The Tāj Mahal, and the Fort appear to great advantage, and all the glittering towers of Agra, displaying a brightness of colour, that, if faithfully painted, would scarcely be believed to exist, by those who have only witnessed the commonly cold effect of European landscape. Views may be found, and delineated, that might, from local circumstances, create a deeper interest in the public mind; but probably not one in the whole world, that would furnish a more rich, beautiful, or brilliant scene for panoramic representation, than the prospect of Agra, and its neighbourhood, from the spot that is here described. The tomb of Etemad-ud-Dowlah a few years ago was utterly neglected, and it may be so still; some cows had the undisturbed possession of it. It is grievous that such works as this should be suffered to fall into decay, for want of a little care. Many of the buildings are very durable in their materials, and the style of the architecture is well calculated to stand the ravages of time, yet the peepul tree is permitted to insinuate itself into the crevices of the buildings, and tear them to pieces, although a very small portion of expense and trouble might preserve them. Some few of the tombs and mosques are taken care of; for instance, the Tāj Mahal, and Akbar's tomb at Secundra, which lately underwent a thorough repair, by order of the Marquis of Hastings; but these are rather uncommon cases: cave temples, pagodas, mosques, tombs, and palaces are mouldering into ruin in all directions; a wide and melancholy scene of desolation is spread upon the plains of Hindoostan, and there is nothing apparently rising to occupy the place of former grandeur.

The Mahomedans, when they possessed the empire of India, made it their own country, and founded there as splendid a monarchy as the world has almost ever seen. But the Europeans, though possessing absolute power, estab-

## JAHARA BAUG.

lishing peace, encouraging agriculture, and promoting social order, are in themselves at the best but strangers and pilgrims in the land, living a life that many consider little better than banishment, and seeking to enrich themselves, that they may spend the fruits of their labour in their own country. It can hardly, therefore, be expected, under all the circumstances in which they are connected with India, that any great works, public or private, should be undertaken by the present rulers of Hindoostan.

Bishop Heber is disinclined to allow great antiquity to any of the ruins of Hindoostan. The date of the earliest Mahomedan buildings might be ascertained, as they could not have existed previous to the Mahomedan conquest of India; but some of the Hindoo remains may be much more ancient than the Bishop seems willing to admit.

In a letter addressed to Wilmot Horton, Esq., and published in Bishop Heber's Journal, he says, "During my long journey through the northern half of this vast country, I have paid all the attention I could spare to a topic on which Schlegel bitterly reproves the English for their inattention to, the architectural antiquities of Hindoostan. I had myself heard much of these before I set out, and had met with many persons, both in Europe and in Calcutta, (where nothing of the kind exists,) who spoke of the present natives of India as a degenerate race, whose inability to rear such splendid piles was a proof that these last belong to a remote antiquity. I have seen, however, enough to convince me, that both the Indian masons and architects of the present day, only want patrons sufficiently wealthy, or sufficiently zealous, to do all which their ancestors have done; and that there are very few structures here, which can, on any satisfactory grounds, be referred to a date so early as the greater part of our own cathedrals.

"Often in Upper Hindoostan, and still more frequently in Rajpootana and Malwa, I have met with new and unfinished



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shrines, cisterns, and ghauts, as beautifully carved, and as well proportioned, as the best of those of an earlier date. And though there are many buildings and ruins which exhibit a most venerable appearance, there are several causes, in this country, which produce this appearance prematurely. We ourselves have a complex impression made on us by the sight of edifices so distant from our own country, and so unlike whatever we have seen there. We multiply, as it were, the geographical and moral distance into the chronological, and can hardly persuade ourselves that we are contemporaries with an object so far removed in every other respect. Besides this, the finest masonry in this climate is sorely tried by the alternate influence of a pulverizing sun, and a continued three months' rain. The wild fig-tree, (peepul, *ficus religiosa*,) which no Hindoo can root out or lop without a deadly sin, fixes its roots in the joints of the arching, and, being of rapid growth at the same time, in a very few years increases its picturesque and antique appearance, and secures its eventual destruction. Lastly, no man, in this country, repairs or completes what his father has begun; preferring to begin something else, by which his own name may be remembered."





THE GREAT MOSQUE OF AGA KHAN

THE AGA KHAN FOUNDATION

## AKBAR'S TOMB—SECUNDRA.

THE village of Secundra is about seven miles from the city of Agra, situated on the road to Muttra and Delhi; and though it is now a small and ruinous village, there are the remains of what might have been a large and handsome town. The ruins, from the north gate of Agra to Secundra, are almost continuous, and favour the opinion expressed in the *Indian Gazetteer*, that Secundra, in former times, was probably a suburb of the city of Agra. "It is now an uninhabited collection of ruins. Of these, several noble gateways, part of the walls of a palace, a coss minar, (a pillar erected at the end of each coss, a distance of two English miles,) and various other architectural fragments, are still in a tolerable condition. The only remaining entire structure is the celebrated Mausoleum of the Emperor Akbar, a vast pyramidal pile of arched galleries, tier over tier, with small cupola pavilions at intervals. It is certainly, in point of magnificence, the most remarkable of all the Mogul monuments, and scarcely yields to any in the elaborate details of its marble trellises and relievos; but is fantastical in its design, and in the contrasted colours of its materials."

Bishop Heber says of this remarkable building—"It stands in a square area of about forty English acres, enclosed by an embattled wall, with octagonal towers at the angles, surmounted with open pavilions. This enclosure has four very noble gateways of red granite, the principal of which is inlaid with white marble, and has four high marble minarets. The space within is planted with trees, and divided into green alleys, leading to the central building, which is a sort of solid pyramid surrounded externally with cloisters, gal-



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leries, and domes, diminishing gradually on ascending, till it ends in a square platform of white marble, surrounded with the most elaborate lattice-work of the same material, in the centre of which is a small altar tomb, also of white marble, carved with a delicacy and beauty which do full justice to the material, and to the graceful forms of Arabic characters which form its chief ornament. At the bottom of the building, in a small but very lofty vault, is the real tomb of this great monarch, plain and unadorned, but also of white marble. There are many other ruins in the vicinity, some of them apparently handsome; but Akbar's tomb leaves a stranger little time or inclination to look at any thing else. Government has granted money for the repair of this tomb, and an officer of engineers is employed on it. A sergeant of artillery is kept in the place, who lives in one of the gateways; his business is to superintend a plantation of sissoo-trees, made by Dr. Wallich. He says the soil does not appear to suit them; they grow, however, but by no means rapidly. For fruit-trees, particularly the orange, the soil is very favourable; and the tall tamarinds, and the neglected state of the garden, afford more picturesque points of view than large buildings are usually seen in."

Akbar was a noble and a justly renowned monarch, who left behind him the greatest name that was ever known in India, in Mahomedan times. The celebrated Abul Fazil, the most elegant writer of India, has given to the world the history of this accomplished prince; and from that biography Col. Dow, in his translation of the *History of Hindoostan*, from the Persian, has taken his abridgment of the *Life of Akbar*, the son of Humaioo. The long reign of Akbar, of more than fifty years, was almost a continued period of fierce wars with the Indian princes, that seemed to require all the resolution and skill of such a one as Akbar to maintain. The Mahomedans had a long and arduous contention for the empire of Hindoostan; and this enterprising prince appears to have

## AKBAR'S TOMB.

been one of the principal instruments in establishing the Mogul power. A king of less determination or ability, humanly speaking, could never have withstood and subdued the host of enemies that were continually rising up against him on every side. There appears to be a great similarity of character between Akbar and Richard the First of England, as will be seen in the character that is ascribed to him by his historian, Abul Fazil. "Mahomed Akbar was a prince endued with many shining virtues. His generosity was great, and his clemency without bounds: this latter virtue he often carried beyond the line of prudence, and in many instances passed the limits of that justice which he owed to the state; but his daring spirit made this noble error seem to proceed from a generous disposition, and not from any weakness of mind. His character, as a warrior, was rather that of an intrepid partisan than of a great general; he exposed his person with unpardonable rashness, and often attempted capital points, without using that power which at the time he possessed. But fortune, and a daring soul, supplied the place of conduct in Akbar: he brought about at once, by desperate means, what calm caution would take much time to accomplish.

"This circumstance spread the terror of the name of this conqueror so wide, that Hindoostan, ever subject to the convulsions of rebellion, became settled and calm in his presence. He raised *a wall of disciplined valour* against the powers of the North, and by his own activity inspired his omrahs with enterprise.

"He loved glory to excess, and thirsted after a reputation for personal valour: he encouraged learning with the bounty of kings, and delighted in history, which is in truth the school of sovereigns. As his warm and active disposition prompted him to perform actions worthy of the pen of the poet, so he was particularly fond of heroic compositions in verse. In short, the faults of Akbar were virtues carried to extremes;

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and if he sometimes did things beneath the dignity of a great king, he never did any thing unworthy of a good man. His name lives, the glory of the house of Timur, and an example of renown to the kings of the world."

When the Marquis of Hastings visited the upper provinces of India, this building appears peculiarly to have attracted his attention; and he caused considerable repairs to be made, and the ornaments to be restored as much as possible. When this drawing of the building was made, in the end of 1822, they were in the act of putting up the cupola, that appears deficient at the top. When Sir George Nugent's army was at Agra, in the year 1808 or 1809, a regiment of English cavalry was quartered, and their horses picketed, in this tomb. How distant from the mind of him, over whose ashes, and to whose memory, this great fabric was raised, must have been the conception, that such a scene would ever be witnessed at the monument of his power; or that ever a strange people should come, from almost the ends of the earth, to take possession of the empire that he had fought so hard, and laboured so strenuously, to establish!







FIGURE 1. THE GREAT WALL, - CHINA, 1902-4

## MOSQUE OF MUSTAPHA KHAN, BEEJAPORE.

THE Mosque of Mustapha Khan stands near the centre of the city of Beejapore, in an open space of ground, which is entered from what remains of the principal street, by a large, heavy, but handsome arched gateway. The mosque continues in a very perfect state, whilst the less substantial buildings around it have fallen into ruin and decay: the hand of time seems only to have cast the dark shade of age upon its walls, without in any way injuring the figure of the structure.

Little or scarcely any notice has been taken of this building, by those travellers who have visited these remarkable ruins, and published any thing about them; and the person who made the sketches from which these engravings are produced, had his time so fully occupied in drawing, that it was quite out of his power to write descriptions of the many grand architectural monuments that he has endeavoured to represent: he finds it, therefore, a task out of his power, altogether, to provide an accurate account of some of the buildings represented in this work, having no such thing himself, nor has he been able in some cases to find it in the whole range of Indian topography.

Beejapore, upon the whole, is one of the most extraordinary and interesting of the ruined cities of India; and though an account of the general appearance of this city, in its present condition, has already been given, as extracted from Captain Sykes's brief notes respecting the ruins of

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Beejapore, published in the Bombay Transactions, yet in this case the writer ventures to quote a passage from another work, namely "A History of the Mahrattas," by Captain James Duff Grant, of the East India Company's army, that describes the same scene. "The walls, which are of hewn stone and very lofty, are at this day almost entire, and, being surmounted by the cupolas and minarets of the public buildings, still present, to the spectator from without, the appearance of a flourishing city; but within, all is solitude, silence, and desolation. The deep moat, the double rampart, and the ruins of the splendid palaces in the citadel, attest the former magnificence of the court. The great mosque is a grand edifice, and the tomb of Ibrahim Adil Shah is remarkable for its elegant and graceful architecture; but the chief feature of the scene is the Mausoleum of Mahomed Adil Shah, the dome of which fills the eye from every point; and though in itself devoid of ornament, its enormous dimensions, and austere simplicity, invest it with an air of melancholy grandeur, which harmonizes with the wreck and desolation that surround it. In the climate where Beejapore is situated, the progress of decay is extremely rapid, and, until lately, nothing whatever was done to arrest its effects; but when viewed as mere ruins, the remains of that city, as they at present exist, are exceedingly grand, and, as a vast whole, far exceed any thing of the kind in Europe." Representations of the tombs of Mahomed Adil Shah, and of Ibrahim Adil Shah, may appear in some future number of this work.

Beejapore is one of those states that arose out of the dismemberment of the Patan power in the Deccan, known by the name of the Bahminee dynasty, which appears to have separated from the Mahomedan empire, when the conquest of this part of India was but newly, if entirely, accomplished; and which dynasty is said to have existed about a century and a half, when it crumbled into pieces, and the kingdoms of Beejapore, Hyderabad, Berar, Ahmednugger, and Beder



## MOSQUE OF MUSTAPHA KHAN.

came out of the partition. "Hence," says the historian of the Mahrattas, "arose those kingdoms in the Deccan, the subjugation of which for a very long period employed the descendants of Timour; and, during the struggle, the Mahomedans, whilst exhausting themselves, were gradually exciting that turbulent predatory spirit, which, though for ages smothered, was inherent in the Hindoo natives of Maharashtra:—in this manner, the contention of their conquerors stirred those latent embers, till, like the parched grass kindled amid the forests of the Syhadree mountains, they burst forth in spreading flames, and men afar off wondered at the conflagration."

This appears, in some measure, to account for that spirit of conquest which, in later times, broke forth from the country of Maharashtra, and spread, like a destroying torrent, far and wide over the plains of Hindoostan. Nor is it at all improbable, that the whole empire of India might, in the course of a few years, have fallen under the oppressive subjection of Mahratta government, had it not been ordered, in the decrees of Providence, that the stronger arm of British power should come in, and subdue the conquerors themselves.

The first possession that Europeans obtained in Hindoostan, belonged to the province of Beejapore, namely, the island on which the city of Goa stands. The attack on Goa was suggested to Alphonzo de Albuquerque, by the Hindoo pirate Timmojee, a native of Canara. Goa was surprised, and surrendered on the 27th of February, 1510; but was retaken a few months afterwards by Yusoof Adil Shah in person. It was, however, again attacked in the fair season, and finally conquered by Albuquerque on the 25th of November, 1510; since which time it has remained in possession of the Portuguese.

"The decay and destruction of the Beejapore Deccany empire, and the rise of that of the Mahrattas, happened so nearly at the same time, that this province cannot with



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strictness be said ever to have been subject to the throne of Delhi, although regularly enumerated in the list of Soubahs. During the reign of Aurungzebe, its possession was disputed with much slaughter; but his successors early abandoned it to the Mahrattas, and with them, until very recent events, the larger portion of it remained. In the year 1818, the whole of this vast province, with the exception of the territory reserved for the Satara Rajah, became subordinate to the British government; which established the district of Darwar, and new-modelled the political relations of the different petty chiefs, obliging them, by the strong arm of power, to throw aside their weapons of war, and substitute the peaceful implements of husbandry in their stead." To this arrangement they are forced, however unwillingly, to submit.





THE HOUSE OF THE LATE MR. J. H. BROWN

THE HOUSE OF THE LATE MR. J. H. BROWN

## RUINS OF OLD DELHI.

THIS plate represents the general appearance of the ruins of Old Delhi, and so desolate and melancholy a scene does the remains of this once magnificent and populous city exhibit, that it has more the look of an assemblage of dilapidated mansions of the dead than of the living, and it is at this time difficult to imagine it to have ever been any thing else than a vast and splendid cemetery.

This portion of the ruins of Delhi serves to shew the power and grandeur of the first Mahomedan sovereignty of Hindoostan, called the Afghan, or, perhaps, more commonly the Patan dynasty. The city was built upon the site, or nearly so, of the ancient Hindoo city of Indraput, or *Indraprast'ha*; respecting which place, very little information is to be obtained. The origin of the empire and power of the Patans, and some mention of the country from whence they issued forth, to overrun and finally subdue all the northern parts of India, is to be found in Col. Dow's dissertation on the origin of despotism in Hindoostan, given as part of the Introduction to his translation of Ferishta's History of the Mahomedan Conquest of India. The following passage is extracted from the work that is here spoken of.

"In the mountains that separate Persia from India, the nature and face of the country have formed a different species of society. Every valley contains a community, subject to a prince, whose despotism is tempered by an idea established, that he is the chief of their blood, as well as their sovereign.



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They obey him without reluctance, as they derive credit to their family from his greatness. They attend him in his wars with the attachment which children have for a parent; and his government, though severe, partakes more of the rigid discipline of a general than of the caprice of a despot. Rude as the face of their country, and fierce and wild as the storms that cover their mountains, they love incursion and depredation, and delight in plunder and in battle. United firmly to their friends in war, to their enemies faithless and cruel, they place justice in force, and conceal treachery under the name of address. Such are the Afghans, or Patans, who conquered India, and held it for ages."

Mahmood of Ghizni, as he is usually called, repeatedly invaded the northern parts of Hindoostan, from the eastern divisions of the Persian empire, and laid the foundation of the Mahomedan power in India. In one of these expeditions, Mahmood defeated the reigning Indian prince, named Jeipal, who on a former occasion had yielded to Subuctagi, the father of Mahmood. According to the Hindoo law, having been twice conquered in battle, Jeipal became unworthy to reign any longer; he accordingly resigned his crown to his son, and, ordering a funeral pile, burnt himself alive in solemn state. The great riches of India, and the spoils obtained from it, appears to have been the great inducement to the Mahomedans to continue their incursions into this country, until they almost entirely subdued it. But an all-wise and unerring Providence has not permitted it to continue in their hands. The spirit of commercial interest urged Europeans to gain a footing in the land; and, step by step, by slow and sure degrees, and by a wonderful succession of events, arising out of circumstances that were altogether past the wisdom of man to foresee, and beyond the power of man to control, the subjugation of India has been completed. A wise, and, taking it altogether, a generous policy in the government, has established, and still maintains,

## RUINS OF OLD DELHI.

the dominion, that persevering enterprise, and military skill and prowess, had achieved; so that, not only the natives themselves are astonished at the peace and tranquillity that prevail, but the European traveller of late years bears in his recollection, and wonders at the security and ease with which he has traversed the plains of Hindoostan from one end to the other, unmolested and almost unheeded.

“ In the beginning of the eleventh century it was, that Mahmood began to penetrate into Hindoostan. In the year 1193 A. D. Cuttub ud Deen, the slave of the Mahomet Gauri, took possession of Delhi from the Hindoo princes, and commenced the series of the Afghan or Patan sovereigns, which reigned until the invasion of Baber, the great-grandson of Timour. In the year 1398, Timour crossed the Indus, and took and pillaged Delhi, paving the way for a new dynasty, in the same manner that the irruptions of Mahmood had done in former times. In A. D. 1525, Sultan Baber defeated and killed the reigning Patan prince, Ibrahim Lodi, in the great battle of Paniput, and founded what has since been called the Mogul empire. Baber, like his ancestor Timour, was a Turk, or native of Turkistan, and in his memoirs he always speaks of the Moguls in strong terms of dislike and resentment. Under these circumstances, it seems a strange caprice of fortune, that the empire he founded in Hindoostan should have been called, both in the country and by foreigners, the empire of the Moguls, thus receiving its distinctive name from an alien and hostile race, which the founder held in detestation. Then follows a long line of kings, down to the unhappy father of the present sovereign of Delhi, whose eyes were put out by the Rohilla Gholaum Kaudir, in order to extort the disclosure of some treasure, that was supposed to be secreted, when Delhi was surprised and taken possession of for a short time by the Rohillas, in the year 1788.”

Lord Lake, in the year 1803, took possession of Delhi, and released the aged emperor from Mahratta domination,

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to his infinite joy and satisfaction, though it were but to change his masters. Shah Allum survived this event only until the year 1806, when he finished a long and calamitous reign, of forty-five years, in the eighty-third year of his age; the same day the present king, Akbar Shah, was placed on the throne. Mention has been made, in a previous number, of this now aged, and, in many points, respectable monarch, whose reign has been hitherto marked with unexampled tranquillity; for he has been a prisoner to the English, though living with the state of a king. But though peace prevailed without, discord is said to have raged within the walls of the seraglio, and the interior of his palace was for some time disturbed by the factions of his family. Almost every state and class of people, in India, still revere the nominal authority of their king.





VIEW OF THE CITY OF NEW YORK.



## KING'S FORT, BOORHANPORE.

BOORHANPORE is the ancient capital of the province of Candeish, which forms one of the northern divisions of the Deccan. It is a large and populous city, situated in latitude  $21^{\circ} 19'$  N. and longitude  $76^{\circ} 18'$  E. on the north bank of the Taptee river, which rises in the province of Gundwana, and runs to the westward almost parallel to the Nerbuddah, falling into the gulf of Cambay at Surat. The Taptee is fordable at Boorhanpore in the dry season, during which time it runs in a clear and beautiful stream, winding considerably as it passes through a country which produces much of the cotton that is exported from Bombay. The venerable ruins of what is called the King's Fort, represented in the plate, stand over the river on rather a high bank, presenting the appearance of a building of great solidity and strength, now only remarkable, says the Indian Gazetteer, "for the great space of ground it covers, the shapeless masses of broken masonry, and the court-yards choked up with weeds and rank vegetation." These high and massive walls have grown gray with age, and have assumed that peculiar degree of picturesqueness which time invariably bestows upon buildings of this description.

Candeish, is upon the whole, a wild and jungly country, and is described as swarming with tigers. Still there are parts of it that are remarkably fertile, being watered by copious streams, on which expensive embankments have been

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constructed. This is one of the original Mahratta provinces, and so remarkably strong, by art and nature, that formerly twenty fortresses could be counted in sight, within one day's march. Early in the fifteenth century, Candeish was governed by independent sovereigns, claiming descent from the Kaliff Omar, and resident at Asseerghur, a strong hill-fortress, about twelve miles north-north-east from Boorhanpore; but towards the close of that century it was completely subdued, and annexed to the Mogul empire. In recent times, and more especially when the Mahratta power began to totter, the greater part of Candeish had been usurped by Arab colonists, who in fact, without any premeditated scheme, were in a fair way of becoming paramount in Hindoostan, having already all the petty chiefs, whom they served as mercenaries, more or less under their domination.

The account of the inhabitants of this country is not very favourable. "The Bheels (a predatory people) and Gonds almost universally inhabit the interior, where they cultivate little, being naturally averse to agriculture, and addicted to hunting and rapine; the Coolies are found mostly, but not exclusively, on or near the sea-coast, as fishers and pirates, but, on the whole, more civilized than the two other tribes. Their common points of resemblance seem to be an aversion to regular industry, and a proneness to thieving and robbery, in which they are so expert, that they were formerly employed by the native chiefs to desolate the lands of their adversaries. In religion they are said to be Hindoos of the Braminical persuasion—yet they bury their dead, a marked distinction; and, in feeding, are addicted to many impure practices, for they eat beef and pork, and drink spirits of every description. Near Adjunteh, and among the Sautpoora range, are many converted Mahomedan Bheels, who know little of their new religion beyond its name. Their language does not differ essentially from the rude dialects used by the peasantry of the surrounding country."

## KING'S FORT, BOORHANPORE.

“ Boorhanpore is one of the largest and best-built cities in the Deccan ; most of the houses being formed of brick, and many of them three stories high, with neat façades, framed in wood, as at Oojein, and universally roofed with tiles. The handsomest portions of Boorhanpore are the market-place, a square of considerable extent, and a street called the Raj Bazar ; but there are many other wide and regular streets, paved with stone. The vicinity of this city for some distance is strewn with the ruins of Mahomedan tombs and mosques ; yet the city, taken as a whole, is remarkably devoid of architectural interest. Almost the only public edifice worthy of observation is the Jumma Musjid, a fine pile of masonry, constructed of gray stone, in a style peculiar to this quarter of India, with an extended façade supported on low arches ; two handsome octagonal minars, with a grand terrace and reservoir in front, but destitute of cupolas, which form the distinctive feature of the mosque in almost every other part of Hindoostan.”

“ Boorhanpore is abundantly supplied with water, brought from a distance of four miles by aqueducts, and distributed through every street, the stream being conveyed at a certain depth below the pavement, and the water drawn up through apertures by means of leather buckets, attached to a windlass. This town is the head-quarters of a singular sect of Mahomedans named Bohrah, whose mullah or chief-priest resides at Surat. They distinguish their own sect by the name of Ishmaeliah, deriving their origin from one of the followers of Mahomet, who flourished in the age succeeding that of the prophet, from whose native country (*Arabia*) they assert they originally came, by way of Guzerat. The Bohrahs are the great merchants in this quarter of Hindoostan, as the Parsees are at Bombay, and here occupy about five hundred of the best houses, being the most wealthy of the commercial class. They are of a goodly exterior, with Arab physiognomies, and wear a sort of Arabian costume. They have a small mosque,



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about two miles from the city, with extensive cemeteries adjoining, crowded with tombs."

The country of Candeish appears to have suffered greatly in common with other parts of the Deccan, during the latter times of the Mahratta ascendancy in India; and even now that it has become a British collectorate, it may be long before it recovers from the devastation of Holkar's troops in 1802-3, and the subsequent famine in 1803-4; the Peshwa's destructive farming system; the incursions of the Pindarries; and the ravages of the Bheels. Many aqueducts and dams, constructed for the purposes of irrigation, are lying unused and neglected. And a proof of the desolate state of the land is found in the abundance of tigers, that haunt the jungles and ruined villages of Candeish.





CHINESE PAGODA AND BOAT IN CANAL, SINGAPORE.

P A G O D A,  
BETWEEN  
C A N T O N   A N D   W H A M P O A.

THE Pagoda that forms the subject of this Plate stands on the banks of a small creek that is connected with the main stream of the Canton river, and is situated about half way between the city of Canton and Whampoa, a distance of ten or twelve miles. By the Europeans at Canton, this building is recognized by the name of the Half-way Pagoda, in allusion to the situation which it occupies.

There is something very graceful in the form of the Chinese pagodas, and they are usually placed in conspicuous situations, as if more intended for ornament than use. They are sometimes erected to commemorate remarkable events; but the writer is not prepared to say that these structures are ever intended for, or appropriated to, the purposes of religious worship.

The great peculiarity of the Chinese nation altogether, the extreme difference that exists between this large empire and all other parts of the earth, whether far or near, forms a circumstance of interest in paying it a visit, that it would be difficult to describe. Whether the general appearance and face of this country, compared with other lands, are considered—or, to the European eye, the grotesque figures of the people, the singular construction of the houses, or the extra-



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ordinary forms of the vessels and boats—there is constantly something so dissimilar to every other portion of the world, visible on every hand, that an interest can hardly fail to be experienced, by the most unobservant amongst the many strangers, that business, of some kind or other, leads to set their feet upon the shores of China.

Canton is the only port and place, in what the Chinese themselves call the "*Celestial Empire*," that foreigners are permitted legally to frequent. Encroachments, however, one after another, have for some years been gradually and almost imperceptibly making upon the especial regulations of this port, with respect to strangers, that must ultimately lead to a freer intercourse with this jealous and singular people. At this present time, there is a dispute between the English factors at Canton, and the Chinese authorities, respecting the infringement of a law, that forbids European ladies to come up to the city. From what cause this prohibition arises, perhaps no satisfactory explanation has ever been given; the consequence is, a separation between the English husbands and wives, during the several months of the year that the duties of the members of the factory require their attendance in Canton—the ladies meanwhile lead solitary, and almost secluded, lives at Macao.

The banks of the river between Canton and Whampoa are for the most part flat and uninteresting, the low rice-lands extending for some miles on each side of the river before the hills begin to rise, which, looking up from the anchorage at Whampoa towards Canton, form rather a fine amphitheatre, rising to a considerable height, and having a picturesque outline. The low lands in the neighbourhood of the river are peculiarly well adapted to the rice cultivation, that requires so much water, as there are numerous good-sized streams, that here and there leave the main artery of the river, and wander about upon the plain, fertilizing the land, and return to the parent stream again.

## CHINESE PAGODA.

In the intercourse by boats between the city and Whampoa, the Europeans and Americans are either forbidden, or feel no disposition, to land, save that they may have to pass examination at the various *chop* or custom houses, on the way. Nor have the English any communication with the village of Whampoa, or the neighbouring hamlets; in fact, insult offered by the Chinese, and retaliation on the part of the sailors, would in all probability be the consequence of any attempt at intercourse; and this might soon lead to the exercise of the severe law of the Chinese, that demands life for life, under every circumstance, and which, through casualties from time to time, has already occasioned so much serious disagreement between them and the English. It has been said, that the directions of the Chinese government tend to discountenance the communication between the foreign ships at Whampoa, and the inhabitants of the adjacent river-villages.

On approaching the city of Canton, the objects most conspicuous are the junks and boats, of all sizes and descriptions. The houses on both sides of the river are small and insignificant; very few of the higher buildings of the city or suburbs are visible from the water; but the scene upon the river itself is very animated and beautiful. The river is wider than the Thames at London, and it is so thronged with the business that is carried on upon it, that ships' boats have not room to ply their oars, but usually lay them in, and paddle along—threading their way amongst the numerous large and small craft that are sculling about in all directions.

In one place a line of war-junks will be moored, undergoing repair; in another, a row of ponderous covered-in boats, or rather barges, that bring the tea down from the provinces, and on their return take up cotton, salt, &c. &c. Here, a quantity of floating habitations, on rafts, will be seen stretching half way across the river; there, a closely wedged street of habitable boats, that remain moored in the same place for

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months together, if a fire, no unfrequent occurrence in this country of combustible materials, does not happen to set them all adrift. In the centre of the river are moored large gaily-painted junks, that trade to Java, and other eastern islands, and to the straits of Malacca, with picturesque banners and streamers waving in the wind, while multitudes of boats of all sizes, from the unmanageable-looking chop boat, that takes the cargoes down to the ships at Whampoa, to the light and little sanpan, that one man moves and manages with a paddle with great celerity and ease.

The distance between the city and the ships at Whampoa is seldom passed without meeting one or more of the long and formidable-looking boats, that convey the contraband opium from the ships that bring it to China from different parts of India: this is an illicit trade; but it is believed, that, in smuggling it, more the form, than any reality, is gone through. The opium ships lie down amongst the Ladrone Islands, and the Chinese opium boats, sometimes rowing thirty oars, bring it up the river either by stealth or by force. These boats appear at times to be cautious in passing the Bocca Tigris, and the different chop-houses on the river, but they are seldom really interfered with, either through the weakness or policy of the government. The introduction of this drug into China is very baneful, and the East India Company's ships are strictly forbidden to take the article to Canton, on the principle of the evil that the use of it produces among the people. But the profit is too large on the opium sold in China, or perhaps the love of gain too strong, to let the same consideration weigh with the private merchants of India.







RUSSIAN PEOPLE AT CHERKASSIA

## CHANDNGOAN.

THIS temple, which appears to be throughout of Hindoo architecture, is situated in the south-eastern corner of the Jeypore territory, and lies in one of the routes from Agra towards Kota, and other places in Central India. There are few houses in the immediate neighbourhood of the building; and as there is nothing deserving the appellation of a village around it, a cause may be found for the omission of the name of this place altogether in the East India Gazetteer, from which so many quotations have already been made in the course of this work.

In the line of march, this place does not form one of the halting stations; so that the person who made the sketch had to return back four or five miles, in the heat of the day, in order to get this drawing, having been struck with the picturesque exterior of this building, as he passed it in the morning's travels. The road by this route only touches on the Jeypore territory, which is one of the provinces of Rajpootana; and the small specimen that is seen of this country gives by no means a favourable impression of it. Some parts of the country through which the road passes are covered with low jungle, and others are rocky and barren. Where the soil is good, it is light and sandy, and produces remarkably fine crops of the bearded wheat. The land is teeming with the black and grey partridge; and the constant call of these birds, in the morning and evening, is almost fatiguing to the ear.

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The province of Jeypore lies just to the westward of Agra, and forms the easternmost portion of the large district of Rajpootana. At the time that the upper provinces of India were either subdued or made tributary to the British government, by the enterprising and successful wars of Lord Lake, the Jeypore rajah appears to have shewn much backwardness in putting himself under the British protection; and, being left for some years to his own devices, unable to protect himself against the Mahrattas, his country became a prey to the most merciless ravages from without, and the scene of an unceasing war of factions within: yet, notwithstanding the misery of its condition, this state, in 1818, when the Mahrattas were finally subdued, was the last to send negotiators to Delhi, and was ultimately the most difficult to settle with.

Hamilton's Gazetteer has the following remarks on the state of the Jeypore district: "So severely had this principality suffered from the ravages of Ameer Khan (*a Mahratta chief*) and other plunderers, that, with the single exception of the little division of Lalsoont, the Jeypore country, in 1819, presented little else than an extensive waste. For miles in every direction, the eye ranged over plains that bore the marks of former cultivation, but now overspread with short coarse grass and briar bushes, relieved at intervals by a tract of babool and dakh jungle. Vast herds of deer were seen roving about, with a freedom that proved how completely, and for how long a period, the fields had been abandoned to them. The villages and towns stand at a great distance from each other, all surrounded by a mud fortification; and the general aspect of the country presented an apparent desolation and sterility, approaching to that of desert; yet, judging from the immense contributions, that of late years had been extorted from this country by different hordes of depredators, the soil must at some time have been eminently productive."

## CHANDNGOAN.

The city of Jeypore is beyond all question the handsomest and most regular-built town of Hindoostan; and the four large streets, which diverge at right angles from the great central square, would bear a comparison with most streets, either European or Asiatic, in point of width and architectural effect. The houses are generally three and four stories high, built of stone, and covered with a fine stucco, which rivals the lustre of marble. Many of the façades are decorated with paintings in fresco; and porticos, sculptures, and other works of marble, are seen on all sides. The most striking features, however, of Jeypore, are the projecting stone balconies, enclosed with wrought lattices of the same material, or with skreens of stone, painted to resemble lattice-work, which embellish the fronts of the houses, and produce a light and picturesque effect. The buildings of the palace, with its court-yards, its triple succession of gardens, terrace below terrace, and its noble sheet of water, occupy nearly an entire quarter of the city. Besides the public apartments, and the accommodation of the rajah and the individuals of his family, it contains within its precincts—a mint, an observatory, a great stud of fighting elephants, and other appendages of eastern royalty.—The city of Jeypore is of modern date, having been built for Rajah Jey-singh, in the time of Mahomed Shah, who reigned in Delhi from the year 1720, for about thirty years, and during whose reign it was, that Nadir Shah paid his dreadful visit to the capital of Hindoostan.

In the beginning of the year 1825, this city was visited by Bishop Heber, who gives an animated and clear description of it. The following account of the approach to Jeypore is extracted from the Bishop's Journal:—

“This morning (*January 28th*, 1825) was dusky and close, with heavy clouds, which however gradually dispersed, and were succeeded by a good deal of wind. Our march to Jeypore was one, I should think, of nearly twenty miles. The early part of it was over a desolate plain of deep sand,



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traversed by a nullah, the windings of which we twice fell in with. About eight miles from the city, we came to a deep water-course, apparently the work of art, and, with a small stream in it, flowing from the hills to which we were approaching. The hills, as we drew near, appeared higher and steeper than those we had hitherto crossed, but entirely of rock, shingle, and sand, without a blade of vegetation, except a little grass edging, here and there, the stony, ragged water-course that we ascended, and which was our only road. The desolation was almost sublime; the pass grew narrower and steeper as we proceeded along it; and the stream which we were ascending, instead of dimpling amid the grass and stones, now leapt and bounded from crag to crag, like a Welch rivulet. Still all was wild and dismal, when, on a turn of the road, we found ourselves in front of a high turreted and battlemented wall, pierced with a tier of arched windows, shewing us beyond them the dark-green shades of an Oriental garden." Passing through this barrier, and a small street of temples, with gardens perpetually green, the track emerges on an elevated, but sandy and barren plain, in which nevertheless some fields of wheat were seen, and some fine peepul-trees (*the Indian aspen*) were growing. This plain, which is surrounded on three sides by barren stony hills, has in its centre the city of Jeypore, a place of considerable extent, "with fortifications," says Bishop Heber, "so like those of the Kremlin, that I could almost have fancied myself at Moscow." The security of the town principally depends on the forts that crown the surrounding hills.





CLIFF ROPE BRIDGE AT HENDON - 1904

## GRASS ROPE BRIDGE, AT TEREER,

IN THE PROVINCE OF GURWALL.

TEREER (or, according to the *Indian Gazetteer*, TIRI,) is a town in the province of Gurwall, which forms one of the hilly districts that extend along the southern side of the grand Himalaya range. The Rope Bridge represented in the Plate is stretched across the Bhagrettee, a large stream that feeds the upper part of the Ganges, falling into the main branch of that river between Serinagur, the largest town in the Gurwall province, situated, like Tereer, amongst the mountains, and Hurdwar, the celebrated place of Hindoo pilgrimage, which stands at the point where the Ganges breaks through the lowest range of hills, and begins its long and winding course across the plains of Hindoostan.

The province of Gurwall is situated between the 30th and 31st degrees of north latitude ; the snowy range of the Himalaya mountains is its northern boundary ; on the south it is bounded by the great plain of the Ganges ; on the east, by the rivers that form the sources of the Ganges ; and on the west, by the course of the Jumna. The greater part of this province is a confused mass of hills and valleys, attached to the southern declivity of the Snowy Mountains, and extending out from the cordillera to a distance of fifty or sixty miles, and even further ; and a wilder, more broken, or jungly country, it is scarcely possible to conceive. Lengthways



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this hilly tract of land is divided into various provinces, such as Nepaul, Kumaon, Gurwall, Sirmoor, &c. &c. The general appearance of these wild regions is thus described in the Indian Gazetteer, extracted from the writings of Raper, F. Buchanan, Trail, W. Fraser, Hardwicke, &c. &c. :—

“The face of this province is an assemblage of hills jumbled together in various forms and directions ; sometimes in parallel chains, and often connected at their termination by narrow ridges running across the valleys at right angles. The summits of all are usually narrow, and of various shapes, and the distance between each range is short ; the valleys, in consequence, are so confined, that it would be difficult to find a spot large enough to accommodate a corps of a thousand men. Some of these ranges are covered with trees, which are always green ; others are naked and stony, affording shelter for neither birds nor beasts. On the eastern borders of Gurwall, among the lower range of mountains, are extensive forests of oak, (the Indian oak, in its form like the European oak, but entirely differing in the shape of the leaf,) holly, horse-chestnut, and fir ; and beds of strawberries are also seen, equalling in flavour those of Europe. But a very small portion of this extensive country is either populated or cultivated, the large portion of its surface being left in the possession of wild animals.”

In the very beginning of the present century the Gorkhas, from the Nepaul country, extended their conquests into this province, and advanced even as far to the northward and westward as the Sutuleje, the eastern branch of the Indus river, which rises on the north side of the Himalayas, finds its way through the mountains, about the latitude of 32° N. and the longitude of 78° E. The hill chiefs, towards the Jumna and the Sutuleje, are said to have been accustomed to encroach on each other's possessions, viewing all their neighbours' movements with the utmost jealousy, and having no common principle of mutual defence. The

## GRASS ROPE BRIDGE AT TEREER.

consequence was, that each fell singly before the Gorkhas, and offered but little resistance to a body of half-disciplined barbarians, who imposed on them by a wretched imitation of the dress, constitution, and accoutrements of the British sepoys. That they might successfully have defended such a country, scarcely admits of a doubt, yet the invaders were suffered to capture, without the aid of artillery, every hill-fort from the Ganges to the Sutuleje.

When Ammeer Singh first attracted notice, he was employed in subduing the intervening states; and as he advanced westward, he erected forts and stockades at convenient distances, especially at Almora, Serinagur, and Malown; and on the Seik frontier he established a strong line of fortifications. A series of encroachments also began on the British possessions, along the whole northern frontier, more especially in the districts of Goruckpore and Sarun, where at length, in 1814, two thanas, or police stations, were attacked by a large body of Gorkhas, and nearly all the garrisons destroyed.

The sword was now drawn, but the war lingered, and several severe checks, such as the British troops had not been lately accustomed to receive, were experienced, until 1815, when Sir David Ochterlony, having assumed the chief command, penetrated the hills, and, by a series of skilful operations, dislodged the Gorkhas from the fortified heights of Malown, and ultimately so baffled and pent up their renowned commander Ammeer Singh, that he was glad to capitulate, and abandon the whole of the territory west of the Cali.

The large streams in this country being deep and rapid, are usually crossed by rope and platform bridges. The bridge of Tereer is of very rude construction, consisting of several ropes of three strands, about the size of a small hawser, and made of the long coarse grass that grows on the sides of the hills. The ropes are constantly being renewed;

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one always remains suspended over the bridge, until, by its own weight, it stretches so as to fall down into its place, where it is secured, and one of the old ones removed. There is no travelling in this country except on foot, and that is by no means easy to those so unaccustomed to pedestrianism as the Europeans in India usually are; the pathways lying along the broken sides or rocky summits of the hills, frequently up the stony beds of the small water-courses, and winding up and down the rugged sides of the mountains, rendering the walking both difficult and laborious.

A few palanquin-bearers, who would persist in accompanying the writer of these notes, to carry light burdens, much used as they were to travel on the plains, had their legs so pained and swelled by these trying hills, as scarcely to be able to proceed. It is the custom now, for the English who have fallen out of health in the upper provinces, to pass a hot season amongst these hills, where the air and exercise will restore them as much as a voyage to Europe. Europeans are usually attended by a number of the Paharees, (or *hill-men*,) who carry their provisions, small tents, clothes, &c. &c. These excursions are spoken of with great delight by those who have undertaken them.







## HURDWAR.

HURDWAR (or *Haridwar*, *the gate of Hari or Vishnoo*) is a small town situated on the west side of the Ganges, at a place where that mighty river appears to have forced its way through the lower and outermost range of hills that skirt the southern declivity of the Himalaya mountains; and where its fine and clear stream is somewhat lost in the broad and shingly bed that it formed for itself. Hurdwar, standing at the foot of this steep declivity, forms one of the most sacred, as well as one of the most considerable, places of Hindoo pilgrimage. The latitude of this town is  $29^{\circ} 56'$  N., and the longitude  $78^{\circ} 10'$  E., lying in a north-easterly direction, about 110 miles distant from the city of Delhi.

There are some handsome and spacious houses in this small place, built by pious Hindoos, for the accommodation of the numerous pilgrims resorting hither, decorated with verandas, and crowned with cupolas and turrets, and embellished on the outside with fantastic Hindoo paintings. Flights of steps lead down from the houses into the river. There is a little cultivation in the immediate neighbourhood of Hurdwar, and of Kunkle, a new town, standing about two miles lower down the Ganges; but beyond this, it is either thick jungle or desert land. Above the pass, the forests of the Deyrah Dhoon come close down upon Hurdwar; below, the wild wastes of the Terraie reach almost up to it. The jungle and marshes of the Terraie abound with wild animals, and with game. Elephants, tigers, rhinoceroses, black bears of a large size, wild hogs, hog-deer, jackals, foxes, and hares,

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are found in great abundance in these uncultivated tracts ; and monkeys and peacocks, both which are sacred with the Hindoos, are very numerous. To those, whose lot is cast to live on the borders of this desert, the wild beasts that inhabit it, are a great source of terror and annoyance ; the elephants especially are said to be the most active depredators, and have the credit of making great havoc among the rice fields. In that part of the Terraie contained between the Ganges and the Jumna, the air is said to be so pestilential, that every thing which has the breath of life instinctively deserts it, and seeks the higher ground, from the beginning of April until October ; and the people who reside in its neighbourhood are, during that time, subject to fevers and other diseases incident in jungly and marshy situations.

The month of April is the time of the annual fair at Hurdwar ; and it is described as a very extraordinary scene by those who have witnessed it. The great benefit in this place of pilgrimage, is said to be derived from plunging into the Ganges at a particular spot, at the time that the sun enters the sign Aries. Every twelfth year, when Jupiter is in Aquarius at the time of the sun's entering Aries, the concourse of pilgrims is greatly augmented, and people from the most distant and most opposite parts of India, assemble with multitudes from all quarters, at this great point of attraction to the devoted people of Hindoostan. Owing to the precautions taken by the British government, the fairs at Hurdwar have for these late years gone off without bloodshed, to the wonder of the vast multitude assembled, who were formerly accustomed to associate the idea of the pilgrimage of Hurdwar with much loss of life, from the fierce contention of hostile tribes that were liable to meet upon that occasion.

“ Besides religious motives, great numbers of people resort hither for commercial purposes ; Delhi, Lucknow, and other important towns, being supplied from hence with the

## HURDWAR.

productions of the northern and western countries. The merchants usually travel in large caravans, and the cattle, brought for sale, are used also for the conveyance of merchandise. At the annual fairs, it is supposed that from 200,000 to 300,000 persons are collected: once in twelve years, when particular ceremonies are performed, the number of those present has been computed at one million; and in April, 1819, (but probably with exaggeration,) at two millions. The most conspicuous persons are the fakeers, or religious mendicants, of whom there are several sects; but the principal are the Gossains, the Bairaggies, the Jogies, and the Udassies; which four classes are again subdivided, and branched out to a great variety. The most numerous are the Gossains, who, during the Mahratta sway, were sufficiently powerful to usurp a temporary authority, and not only collected duties on their own account, but regulated the police of the fair."—*Hamilton's Gazetteer*.

No particular ceremony is used in bathing in the Ganges, which consists merely of simple immersion. The depth of the river, at the spot where this advantageous ablution takes place, is not more than four feet, at the season of the year appointed for the pilgrimage. Both sexes plunge indiscriminately; but those who are rich, and rigid in the performance of this ceremony, are introduced by a couple of Brahmins, who dip them in the sacred stream, and reconduct them to the shore. At the last twelfth-year fair, in the year 1819 or 20, a fearful accident occurred at this place, by which many persons lost their lives. The principal street that runs parallel to the river, at the bathing point, stands upon a bank raised considerably above the immediate side of the water. A narrow street led down from this to the ghaut, or steps, from whence the bathers throw themselves into the stream. This small street, or rather passage, narrowed as it descended the bank, forming something like a funnel, admitting many more to enter at the upper end than were able to



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escape at the lower extremity. The town was crowded with people, waiting for the propitious moment in which to cast themselves into the river. Between one and two o'clock in the morning, the alarm was given that the time had arrived, when a sudden rush took place down the passage that has been described; the people at the lower end being closely pressed from behind, became wedged together so as not to be able to pass, but blocked up the way. From the main street the crowd still continued to press into the passage; and so eager were the people to attain their object, and so much violence was used, that no less than seven hundred persons, men, women, and children, were pressed to death. Several of the British sepoy, who were stationed in the town to keep order, were carried away in the stream of the crowd, and killed amongst the mass of the victims on this melancholy occasion. The East India Company directed that a freer access should directly be made to the river side; and at the time that the writer of these notes was at Hurdwar, a handsome and convenient ghaut, or flight of steps, was building, for the facility of the people's throwing themselves into the river. The water was turned off from the shore, for the purpose of completing this work; and the Hindoos expressed themselves very grateful for the liberality of the government, in providing such an accommodation for them to perform (according to their ideas) this beneficial act of devotion.

The travelling distance from Calcutta to Hurdwar, by the nearest way, is about 960 miles; and its height above the level of the sea, is estimated at 1024 feet.





## JERDAIR.

JERDAIR is a very small and remote village, situated amongst the hills and valleys of the province of Gurwall, within, perhaps, forty or fifty miles in a direct line from the cordillera of the Himalaya mountains.

A country, the surface of which is so inimical to cultivation, from the extreme unevenness of the superficies of the land, cannot be expected to be found very populous, or to be ornamented by any towns of considerable magnitude. The few towns there are in Gurwall are small, and not in good repair, and the villages extremely poor, and thinly scattered about over the face of this wild and broken district. Wherever the obstacles to cultivation are found to be greatest, generally speaking, there will the industry, ingenuity, and perseverance of man be most apparent. In this province, immense labour has been bestowed to prepare the land for even the small degree of culture that, after all, it is capable of receiving. The sides of the steepest hills are formed into terraces, so as to produce a flat surface for containing water, for the sake of cultivating rice. Some of these terraces are based or supported on great stones, with the soil filled in between, and lying upon them; and so general is this method of levelling the country, that the sides of almost every valley look as though a gigantic flight of steps had been formed from the bottom to the top. The matter of surprise to the traveller is, where the people came from, who



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have performed this work. Very few habitations, and a scanty population, only are visible ; and at this time there are not men sufficient to till the ground that is capable of culture ; for many of the terraces are lying waste and neglected. At some period or other, the inhabitants of these hills may, and it might be said must, have been more numerous, or a work of such magnitude and labour could never have been performed.

In traversing the province of Gurwall, by the narrow foot-paths that wind about these almost interminable hills and glens, frequent splendid views of the Himalaya mountains are obtained ; and there is certainly nothing that the material world can present to the eye of any one, who can look with ordinary interest on the great and mighty works of the creation, that strikes the beholder with such awe and admiration, as the sight of this stupendous and continuous range of snowy mountains. From the summit of a lofty eminence among the hills of Gurwall, called Soroo Debee, there is a grand view of the Himalayas. This hill may be nearly fifty miles from the snowy range, and is itself nearly ten thousand feet above the level of the sea, and yet it appears, when standing upon its summit, to be almost at the feet of the majestic mountains that rise before it. An unbroken line of heights, with the finest and most graceful outline, are seen stretching from east to west, as far as the eye can reach. The lowest peaks appear to be considerably above the line of perpetual snow, but the higher portions of the range rise with an elevation so majestic, that any attempt to describe the scene would be idle and vain. What a subject for the skill of a panoramic painter, may be found from the top of Soroo Debee ; to the north, the immense mountains of snow, in all their varied forms of beauty, towering over the intermediate mass of wooded hills ; on the west, the Ganges may be seen thirty or forty miles distant ; on the east, the Jumna as far off ; on the south, the eye traces the

## JERDAIR.

hills diminishing in height till they reach the Deyrah Dhoon, then overlooks the still lower range of hills that confine the valley of the Dhoon, and stretches over the great plain of Hindoostan, until the land is lost in the indistinctness of distance.

Within these few years, the Himalaya mountains have been found to exceed in height the loftiest peak of the Andes by several thousand feet. The near coincidence of Captain Blake's observations, made in 1814, with those of Captain Webb, justify the expectation that, when the true height of Dhawalagiri shall be accurately determined, it will clearly exceed 27,000 feet. Respecting the geology of the Himalaya range, the Indian Gazetteer has the following remarks: "Throughout the Himalaya, as far as yet explored, the only rock sufficiently extensive to characterize its formation is gneiss, the other rocks occurring only in beds and veins. Granite veins are numerous, in some positions; but it does not form the leading feature in the geology of these mountains, which differ in structure materially from the Andes. Other differences occur, among which the most remarkable is, the total absence of volcanoes. The chief mineral productions hitherto found, are sulphur, alum, plumbago, bitumen, gypsum, potstone, borax, rock-salt, gold-dust in small quantities, copper, lead, iron in some abundance, antimony combined with lead and sulphur, and manganese with iron."

"West of the Indus, this stupendous range of mountains is known to the Afghans by the name of Hindoo Cosh, while to the east of that river it has the more appropriate name of Himalaya, (*the abode of snow*;) but in reality the chain is the same, and can scarcely be said to be interrupted by the stream of the Sutuleje, which is the principal source of the Indus, rising on the north side of the Himalayas, and breaking through the mountains in latitude 35° N. The snowy range from the north-east point of Cashmere, has a south-eastern course, extending along the sources of the

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Punjab rivers, that form the Indus, (except the Sutuleje, which penetrates the hills,) down across the heads of the Jumna and the Ganges. Further east, the chain is less continuous, as there is reason to believe it is penetrated by four different rivers, the Gunduck, the Arun, the Cosi, and the Teesta. Beyond the limits of Bootan, the chain is lost in an unexplored country; but it probably extends to the Chinese sea, along the northern frontier of the provinces of Quansi and Quantong, declining gradually in elevation as it advances to the east. So long as it borders Hindoostan, the height of the Himalaya is enormous; and it may be there considered as the buttress to the Tibetan plateau, on the north, into which the descent is moderate, when compared with that of the southern face of the mountains. The breadth of the snowy belt varies in different parts; between the Sutuleje and the Ganges, it has been estimated not to exceed eighty miles, from the plains of Hindoostan to Tibet."

There are difficult passes over the Himalaya mountains at various places; and European travellers have repeatedly crossed them, and descended into the Tibet country.— Captain Turner, in the year 1783, sent on an embassy by Mr. Hastings to the Teshoo Lama, had, it is said, an opportunity, on that occasion, of penetrating a long way over the vast Tatarian plateau, or elevated plain, that appears to be attached to the north side of these stupendous mountains.







THE PIER AT LONDON, ENGLAND.

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## THE WATER PALACE, MANDOO.

MANDOO is an ancient capital of the Malwa province, in Central India, situated in latitude  $22^{\circ} 23'$  N. and longitude  $75^{\circ} 20'$  E. about sixty-five miles to the S. S. W. of the still flourishing city of Oojein, the most considerable town of that part of Hindoostan. There is a very remarkable notice of Oojein in the writings of the elegant Mahomedan historian Abul Fazel, which is translated simply into these words:—"Oojein is a large city, on the banks of the Sopra, (*Sipra*,) and held in high veneration by the Hindoos. It is astonishing that this river sometimes flows with milk."

The ruins of the once celebrated city of Mandoo occupies the summit of a tabular mountain, that stands at the edge of what is called the Vindhyan chain, but which is, in fact, the south side of a large tract of table land in Malwa, that forms a precipitous boundary to the north side of the valley of the Nerbudda. A mound of earth, which, but for the magnitude of its dimensions, might be considered an artificial causeway, connects this otherwise isolated hill with the main body of the raised land. The sides of this mountain are very steep, and, in some parts, form a natural scarp, like the hill-fortresses of India. There appear to have been walls and defences all round the edges of the hill, the circumference of which is found, by actual measurement, to be twenty-eight

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miles. The most accessible part of this mountain city, is that where the mound, which is below the level of the hill on either side, attaches it to the table land. This passage is guarded by three gateways, still entire: the first is at the foot of the north margin of the chasm; the second, at the base of the ascent into the town; and the third, at the summit of the hill on which this strong city was erected.

Though there are the remains of buildings to be seen scattered all about upon the top of this mountain, shewing that the city, at one period, may have occupied nearly the whole extent of the surface of the hill, comprising about 12,654 English acres; yet there are but few remains of buildings of any magnitude. The principal ruins are—the Jumma Musjid, said to be the finest and largest specimen of the Afghan mosque to be seen in any part of India; the Mausoleum of Hussein Shah, a massive structure, composed entirely of white marble, standing in a large court, around which there is a remarkably handsome piazza; the Palace of Baz Bahauder, a very striking building, placed on an eminence; and the Jehaz-ka-Mahal, (literally, *ship-palace*,) standing between two spacious tanks of water—this picturesque building is represented in the Plate. A fine red stone is the prevailing material that has been used in the buildings of Mandoo.

There is something in the situation of this ancient city, and a stately grandeur about its venerable ruins, and an utter desolation spread over the whole surface of the place on which it stood, and a rankness about the vegetation and jungle that cover the site of this once immense and magnificent capital, and a total relinquishing of the land to the wild beasts of the earth—that renders Mandoo a place of uncommon interest to the European traveller. The stillness that prevails around the Palace which is represented in this plate is solemn, and even melancholy to the last degree; a deep gloom may be said, indeed, to have

## THE WATER PALACE, MANDOO.

gathered over its gates, and it is hardly possible to conceive a mind that would not be awe-struck with the depth of the solitude that pervades the whole scene. Tigers haunt the ruins and jungles of Mandoo in great numbers; and when the writer of these notes left the place, after a residence of three or four days in Hussein Shah's Tomb, (with some officers from the Mhow cantonments, in whose company he was visiting these remarkable ruins,) the guide, who was conducting the party to the Tarapoor ghaut, that leads down to the valley of the Nerbudda, pointed out the way, and turned back before the evening began to close, saying, that it was more than his life was worth to be on the road at night-fall, when the tigers began to prowl. For more than a century prior to the military occupation of Malwa by the British forces, Mandoo seems to have been abandoned to such parties of Bheel robbers as occasionally sought shelter and concealment in its halls and fastnesses. The latter have been expelled; but, as late as the year of our Lord 1820, the only resident population consisted of a very few Hindoo ascetics.

When Sir Thomas Rowe, in the reign of Charles the First, was ambassador to the Emperor Jehangire, in the train of that monarch, he visited Mandoo. At that period it was in some measure inhabited, but the chief part of it was then in a ruinous state; since then, its desolation has been rendered quite complete; for it would be difficult to imagine a more deserted condition, than the space that this once famous city occupied, presents at this time to the eye of the casual visitor. There is a scented grass that covers the face of the country round about, that fills the air with fragrance, and from which an oil of the sweetest odour is extracted.

About six miles to the north of Mandoo, are the ruins of the town of Nalcha, standing upon the table land, a place at which Sir John Malcolm resided for some time, when he



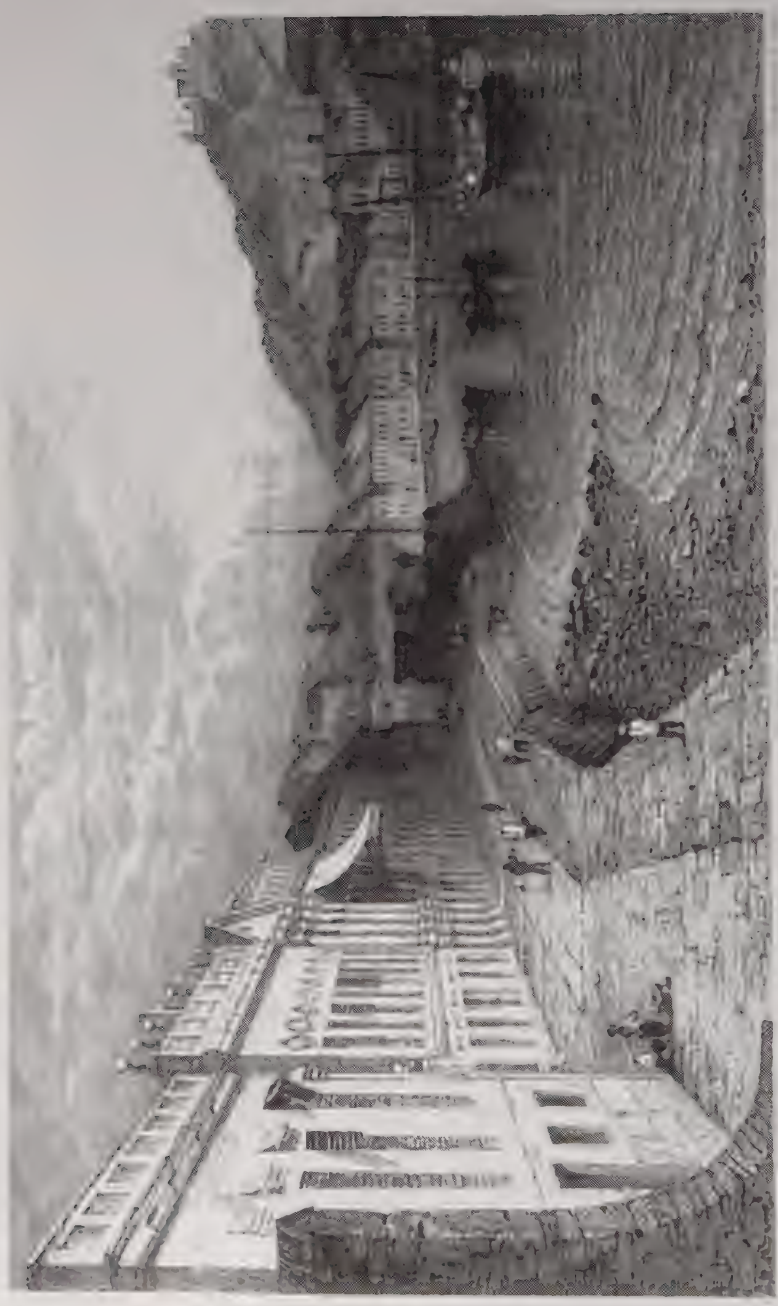
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was settling the affairs of Malwa, after the Mahrattas had been subdued in the year 1818. At this time the town was in some measure repeopled, and it was made the headquarters of a Bheel corps. There are still here the remains of a mosque, of a palace, and of a noble artificial lake or reservoir; and the surrounding landscape is quite luxuriant, from the profusion of old mango and other trees, that are still flourishing. The whole route from Nalcha to Mandoo is covered with the ruins of mosques and other public buildings. Sir John Malcolm had built a bungalow on the top of a large square edifice in this place, and it made a very comfortable and wholesome dwelling-house.

Mandoo was formerly the capital of the Dhar rajahs, subsequently of the Khilljee Patan, sovereigns of Malwa, one of whom fixed here the seat of government about the year 1404. It submitted to Akbar, in person, in 1561, when Malwa ceased to be a separate kingdom. In 1582, Mandoo is described, by Abul Fazel, as a city of prodigious extent, twenty-two miles in circumference. The crown of the hill on which the city has stood, is from 1500 to 2000 feet above the vale of the Nerbudda, and the top of the ghaut, that descends into the plain on the south side of the Mandoo mountain, commands an extensive view of that well-cultivated tract of land.



THE GREAT GALLIES



## MACAO.

THE Portuguese settlement at Macao is well known as the only spot of ground that Europeans have ever been allowed to hold within the confines of the Chinese empire. This place is said to have been granted to its present possessors as far back as the year of our Lord 1586, in reward for some service that the Portuguese were able to render the Chinese government, in opposing the outlaws that had established themselves on the islands that lie about the entrance of the Tigris, and which are called the Ladrões, in consequence of their occupation by those pirates. Until within these very few years past, when they were entirely extirpated, these depredators were a constant source of terror and annoyance to the Chinese, and did much injury to the trade, both within and without the mouth of the Canton river. Nor were their attacks confined to the vessels of their own countrymen alone; European ships have occasionally fallen into their hands.

Macao is built upon a piece of land that forms a peninsula; and it appears to be well chosen (if the Portuguese had any choice in the matter) for the sake of defence; but the same circumstance of situation that renders it defensible, on the one hand, admits of its being easily blocked up, on the other. A wall extends across the isthmus, and the strictest precautions are taken by the Chinese, that no European shall pass the boundary, which only allows a short space of



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clear ground beyond the houses and gardens that lie on the outskirts of the town. A small Chinese fort is erected within sight of the barrier wall, and, upon any slight disagreement with the Portuguese, the governor of this fort will stop the supply of provisions from entering, until the authorities within choose to yield submission. Nor is it from without only that the Chinese exercise control over the Portuguese, they have also established a restrictive power within, that keeps these colonists in complete subjection. Nothing can exceed the humiliating circumstances, under which the Portuguese are content to retain possession of Macao.

This settlement lies in latitude  $22^{\circ} 13'$  N. and in longitude  $113^{\circ} 32'$  E. forty or fifty miles from the entrance of the Tigris. There is a narrow channel between Macao and the main land; though, in passing through the roadstead towards the mouth of the river, it appears to be part of the coast. The water is shoal for several miles from the shore, so that ships of heavy burden lie at anchor a considerable distance from the land; and there is some difficulty in getting the regular Portuguese traders, when lightened to the utmost, into the inner harbour, that runs up at the back of the town. The bay of Macao is said to be gradually filling up with mud: on one side of it there is a basin, formed by four islands, where Lord Anson's ship, the *Centurion*, was laid up to repair; and certainly now there is not water enough to allow of a vessel of that size being brought into the same place. The roads of Macao are protected, in some degree, by the cluster of the Ladrone Islands, that lie without; but the East India Company's ships avoid anchoring there, when they arrive in the months of August and September, at which times those violent gales of wind, known by the name of Typhoons, are liable to blow.

The European members of the factories retire to Macao during the period of the year in which their services are not required at Canton; and, excepting the continued feeling of

## MACAO.

confinement, it forms on the whole a pleasant place of residence. The sea-breeze blows during the hot season right in upon the houses of almost all the English inhabitants, that stand either on the beach in the bay, a part of which is represented in this plate, or upon the face of the hill that overlooks the ocean. The wives and families of Europeans remain altogether at Macao, not being allowed to go up to the city of Canton; this is a restriction that it is not easy to account for, without indeed it forms a part of the Chinese system of making a residence in China as uncomfortable to Europeans as it is possible to render it, with a view of discouraging the settling of strangers among them. This jealousy of the Chinese is a constant subject of complaint; but it is not to be marvelled at, that they should be upon their guard respecting foreigners; when we know, that little more than two centuries have elapsed since the merchants of England were preferring humble petitions to the sovereigns of Hindoostan, to allow them to trade with their dominions. When the Island of Bombay was ceded by the Portuguese to Charles the Second as part of the dowry of Queen Catherine, in the year 1661, it could never have been contemplated, that, by this time, Hindoostan would have become a colony of England. The Chinese have the grand example of India before their eyes; and, however we may suffer from their caution when living amongst them, we ought not, upon reflection, to be either surprised or aggrieved at the distrustful way in which they are accustomed to view all our proceedings.

The town is built on both sides, and over the hill towards the extremity of the peninsula, and it has all the picturesque that distinguishes Portuguese and Spanish places. The churches, convents, and forts occupy conspicuous places, and add greatly to the beauty of the landscape. This bay in miniature has been compared to the bay of Naples; there are certainly points of view that would make a large and beautiful picture, the mountainous islands of Lantow and Lintin

## CHINA.

forming the distance. The view that forms the subject of this plate is taken from nearly the centre of the bay, looking in the direction that the Bocca Tigris lies. The sketch was made from the veranda of a house occupied by Sir James Urmston, who was chief of the factory at that time; and the larger buildings that appear, are the public buildings of the East India Company. The house of the Portuguese governor is also seen; and the Chinese chop, or custom-house, distinguished by the Mandarin pole.

There is very little communication between the English and Portuguese families at Macao; the distinctive manners and customs of each country being very completely maintained, they do not particularly suit each other. A visit of ceremony to the governor is all that is required, and all that usually passes between the English visitors at Macao and the nominal authorities: there are frequently invalids from India staying at this place. In the north-east monsoon, the weather is cool enough, at times, to make fires very agreeable throughout the whole day; the wind commonly blows fresh, and is sharp and piercing during the cold half of the year.

The public administration is vested in a senate composed of the bishop, the judge, and a few of the principal inhabitants; but, as the Gazetteer remarks, the Chinese mandarin is the real governor at Macao.







SANCHI MAHAL, COIMBATUR—PUNJAB.

### SINGHAM MAHAL.—TORWAY.

THE ruins at Torway (or *Toorvee*) are between four and five miles distant from the West Gate of the City of Bejapore; and a little more than half a mile within the line of what remains of the great wall, which, in an earlier number of this work, has been mentioned, as having formerly defended a city of greater magnitude, or as having been raised as an outwork to protect the town that now exists. In the account given of Bejapore in the Indian Gazetteer, the only notice that is taken of these ruins is contained in the few lines that are here quoted:—"About five miles from the great western gate is a village called Toorvee, built on the outskirts of the former city. At this spot there are still to be seen the remains of a royal palace, (the *Singham Mahal*,) of a mosque, and of various other erections of less note."

The road by which Bejapore is approached from Poonah passes in the direction of this village; and from the site of the barrier-wall, which at this part runs along the crest of a hill, a fine view is obtained of the city itself, of the many buildings that lie about without the walls, and of the surrounding country. The writer finds, in his own journal, an account of the first sight he gained of this magnificent and

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very beautiful city ; from which, in this instance, he ventures to make an extract, though he always prefers deriving information, and giving descriptions, from the observations of other people. As he was travelling hastily over the country, seldom resident for more than a few days in any one place, totally unacquainted with the language, and often, he believes, misjudging the people amongst whom, with a pilgrim-like inattention, he was passing along, he knows that his remarks must be of little worth, compared with the information obtained and given by those who had opportunity, leisure, and ability to search into the history, observe the religion and customs, and to describe the ancient and modern architecture of this long established people. The person who made these sketches performed a distinct journey of more than six hundred miles (going and returning) from Bombay, on purpose to visit the ruins of Bejapore, which, of late years, have become very celebrated on the western side of India, and forms a place of resort in holiday times for Europeans, both from the Madras and Bombay sides of the peninsula.

“ On the morning of the eighth, (*September, 1823,*) I went on to Tikoteh, only thirteen or fourteen miles from Bejapore, and the most considerable place, except Sattara, through which the road from Poonah passes. This place is altogether in a very ruinous condition, and the country around it completely devoid of wood, and the cultivation very poor. I was looking at every little piece of architecture that laid in the way, in order to form an idea of the Bejapore buildings ; the only thing that appeared to give any promise of excellence, was part of a castle wall, that seemed to be extremely well constructed. We remained here a short time to breakfast, and then went on towards Bejapore. By noon we had advanced about eight miles ; the road was leading up a slight acclivity, and there was the appearance of masonry on the summit of the hill, though not sufficient to attract much notice, and it had not occurred to

## SINGHAM MAHAL.

me that it might be the remains of a wall. The sun was hot, and I was walking leisurely before the palanquin, holding a chatta, or kind of umbrella, over my head, so as only to see a few yards forwards. Contrary to Indian custom, I was making this journey on foot, for the sake of exercise, and also to ease the bearers of their load. We reached the crest of the hill without my looking up, when I was startled at hearing the palanquin bearers behind call out, ' Râm, Râm,' the usual exclamation on reaching the top of a ghant, or arriving at the end of a stage. I looked up, and saw the magnificent buildings of Bejapore covering the face of the plain in front; with the immense tomb of Mahmood Shah, the founder of the kingdom, as conspicuous as an admiral's ship in the midst of a convoy. We had arrived upon the site of the outer wall, about five miles from the town; the line of the city wall was quite distinct, with a grand assemblage of domes, towers, and minarets appearing over it; while many large buildings were discernible on every side, especially in the direction from which we were viewing the city. The ruins of Torway, about half a mile distant, the ground gradually sloping to them, were the nearest objects, forming a kind of foreground to the picture, and a continuous line of buildings and trees appeared to mark out the road from this place up to the gates of Bejapore."

But for the very unfruitful appearance of the country all around, the illusion, that this is still a flourishing and populous city, might well be entertained: all accounts of Bejapore make the same observation upon it, that there is little appearance from without, of the degree of ruin and desolation that prevails within. The mosques and tombs remain very entire, considering the length of time that they have been left to themselves; and their tops appear over the wall, which serves to hide the wreck of the smaller buildings and dwelling-houses. For nearly a century and a half since the capture of Bejapore by Aurungzebe, it has most likely been



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slowly falling into decay, and mouldering into ruin. The trees at Bejapore are still in the highest perfection, especially the tamarind trees, which continue to flourish fresh and beautiful, and form a striking contrast with aged, and in some cases falling buildings, amidst which these luxuriant trees are interspersed: their turn will soon arrive, and the desolation will be complete; at present, they add much to the uncommon beauty of the scene that the whole space contained within the walls of Bejapore presents. The ruined cities of Greece and Italy may boast of temples and palaces of a more refined and classic style of architecture; but they by no means compare with the grace and elegance, and sometimes with the solid grandeur, of the mosques and mausoleums of Eastern kings. The extreme beauty of some of the architectural remains, both Hindoo and Mahomedan, that cover the plains of India, are little known, and little appreciated, in Europe. There is no portion of the world where the painter's skill might be exercised with more advantage to himself, or more pleasure to others, than amidst the ruined cities of Hindoostan.





A VIEW OF THE BANKS OF THE JUMNA, ABOVE THE CITY OF DELHI.

## BANKS OF THE JUMNA.—DELHI.

THE Mosque, and the scenery about it, that is represented in this Plate, is on the west bank of the Jumna, a short distance without the walls, at the upper part of the modern city of Delhi. The east side of the Jumna at Delhi is low, and almost totally without buildings, or interest of any kind; and the best of the river scenery, on the shore that the city occupies, cannot be compared with the beautiful banks of the same stream, where it pursues its noble course among the princely buildings and stately ruins of Agra. Still there is something very grand in the appearance of Delhi, as viewed from the opposite side of the Jumna. Bishop Heber, who, when he visited this city, approached it on the east bank of the river, on his way from the military station at Meerut, gives the following animated description of what he saw:—

“The morning was clear and pleasant, and the air and soil delightfully refreshed with the rain. I arrived about eight o'clock on the banks of the Jumna, on the other side of which I had a noble view of Delhi, which is a larger and finer city than I expected to see. The inhabited part of it, for the ruins extend over a surface as large as London, Westminster, and Southwark, is about seven miles in circuit, seated on a rocky range of hills, and surrounded by an embattled wall, which the English government have put into repair, and are now engaged in strengthening with bastions, a moat, and a regular glacis. The houses within are many of them large and high. There are a great number of Mosques, with high minarets and gilded domes; and above all are seen the palace, a very high and extensive cluster of



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Gothic towers and battlements, and the Jumma Musjid, the largest and handsomest place of Mussulman worship in India. The chief material of all these fine buildings is red granite, of a very agreeable though solemn colour, inlaid, in some of the ornamental parts, with white marble; and the general style of building is of a simple and impressive character, which reminded me, in many respects, of Carnarvon. It far exceeds any thing at Moscow."

The modern city, or new Delhi, was founded by the Emperor Shah Jehan, about A.D. 1631, as it was stated in the sixth Number of this Work, in describing a view that represents a part of the interior of the city; and there is no appearance of its having ever exceeded its present limits, formed by the new wall of European construction, of which Bishop Heber speaks. Within this wall are contained all the modern buildings of any magnitude; and there are many mosques, palaces, and public buildings, of one description or another; besides which, there are edifices that bear the marks of considerable antiquity, especially one known by the name of the Black Mosque, a large and gloomy building, of dark-coloured granite, whose rude internal columns, cloistered area, numerous low cupolas, and lofty outer walls, devoid of aperture or ornament, denote an origin coeval with the earlier Afghan dynasties. Other curious remains of Afghan architecture are to be found in the fortress of Selimghur, which might be said almost to be a part of the palace: these antiquities, both in their style and workmanship, form a remarkable contrast with the light, graceful, and highly decorated structures of the Moguls. "The modern city of Delhi," says the Indian Gazetteer, "contains many good houses, mostly of brick. The streets are in general narrow, with the exception of two—the first leading direct from the palace to the Delhi-gate, which is 1100 yards long by thirty broad; the second, from the palace to the Lahore-gate, which is one mile long by forty yards in

## BANKS OF THE JUMNA.

breadth. The first has an aqueduct down the middle, now again repaired, and supplied with water from the restored canal of Ali Merdan Khan. Cotton cloths, and indigo, are still manufactured in the neighbourhood, and a manufactory of shawls has recently been established with success, by an enterprising Hindoo merchant, who imports the wool, and has engaged native Cashmerian weavers to superintend the looms. The chief imports are by the northern caravans, which bring from Cashmere and Cabul shawls, fruit, and horses. Precious stones of a good quality are to be had at Delhi, particularly the large red and black cornelians and peerozas; beedree hookah bottoms (the vessels that contain the water through which the smoke passes, in the Indian mode of smoking) are also manufactured here. The cultivation in the neighbourhood is chiefly on the banks of the Jumna, where wheat, rice, millet, and the indigo plant, are raised."

Although the present population of this city will bear no comparison with that of the time of Aurungzebe, when it is reported to have been two millions, yet it has certainly greatly increased since it came under the protection of the British government. The commodious situation of Delhi, for the interchange of commodities between India and the countries of the north and west, has, under the circumstances of security which property now enjoys, compensated in some degree for the reduced expenditure of the imperial court, and there are, perhaps, few, if any, of the ancient cities of Hindoostan, which at the present moment will be found to rival modern Delhi in the wealth of its bazaars, or in the activity and other indications of a numerous and busy population.

The greatest benefit that has been rendered to the city of Delhi, since it fell under the dominion of the British government, is the restoration of the canal of Ali Merdan Khan. It appears that the water of the Jumna in the neighbourhood of Delhi is so strongly impregnated with natron, that in this

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part of its course it destroys rather than promotes vegetation; and is in fact almost unfit to drink. To remedy this great evil, and to provide water to irrigate the land, as well as to supply the people of the city with wholesome water for common purposes, it seems that canals had been in former times constructed, to bring the purer water of the same river from a distance of more than one hundred miles nearer its source. In the year 1817, Captain Rodney Blane, of the Bengal Engineers, was appointed to superintend the restoration of the canal of Ali Merdan Khan, that had long been choked up, extending from the Jumna, opposite to Kurmaul, to Delhi, upwards of 100 miles. The chief difficulty was the constructing such an enbankment, where the water is taken from the Jumna, as would resist the floods. The work was accomplished, and the canal cleared by the month of May, 1820. It appears the water was turned into it in January following, and took nearly a month to reach Delhi, owing, it is said, to the absorption of the water by the soil. On the water's approaching the imperial city, it was hailed by a great concourse of the inhabitants with the most lively demonstrations of joy. In the year 1824, the Jumna changed its course, and the canal became dry once more. The sufferings of the inhabitants were great; during the time the canal had been restored, the wells had been neglected; water was brought from a great distance, and sold at a high price, and the gardens were destroyed. It was not until the middle of November that the canal could be once more repaired, when the approach of the water was hailed again with expressions of delight, similar to those which its former appearance had so naturally called forth.







FRONT VIEW OF THE BUSIA GROTTO, CAVE OF THE VIRGIN.

## FRONT OF THE BISMA KURM:

### CAVES OF ELLORA.

SOME mention has already been made, in an early number of this work, of the situation of the Caves of Ellora, and a slight account of the nature and peculiarities of the rock in which they have been excavated has been given, together with a description of the hill in the face of which these singular works of an unknown age have been discovered; and the reader has only to refer to Part IV. of these Views, for the best information on these points that the writer has been able to obtain.

The Bisma Karm stands towards the southern extremity of the Ellora excavations, and is commonly called by Europeans "The Carpenters' Cave." The design of this Cave corresponds with that of Karli, and the great Boodh Cathedral, as some writer has called it, at Kenera in Salsette; and though it does not equal Karli, or perhaps the other, in size or solemn grandeur, still it surpasses either of them in elegance, both in its exterior and interior. To a draftsman there is not a cave, out of the many that are found in the central and western parts of India, that equals this beautiful excavation in all the materials that are required to form a picture. There appears to have been more pains bestowed in decorating the entrance of this cave, than upon any other in the whole range at Ellora.

The perpendicular front has been gained altogether by cutting into the sloping side of the hill; and as the height required to form a cave with a high arched roof is very considerable, it has caused the entrance of this cavern to recede

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farther into the hill than in any other instance in the whole of these excavations; and this has given it a singularly striking effect. The front of the Bisma Kurm is marked by the peculiar elegance and taste of the ornaments and sculptures that adorn it; and the admirable proportions, and the simple and graceful embellishments of the interior, fully correspond with the beauty that distinguishes its external decorations. Trees and shrubs of a dark-green foliage, are growing about the sides of the passage that leads up to the door; and bushes are hanging about the rocks around the face of the excavation, bestowing upon it a remarkable degree of picturesque beauty. The figures in the belt that extends across the upper part of the front, are extremely well executed; each compartment contains a male and female figure; but the attitudes in which they are placed is sufficient to prevent any exact delineation being made of them. There are no better specimens of sculpture in the Caves of Ellora, than this belt contains, except in the instances where the assemblage of figures, that represent the Now-Ratree, are introduced.

As a description of this Cave, with respect to its dimensions, and the nature of its sculptures and ornaments, will be given in this number, in the account of the plate that represents the interior of the excavation, room is left in this place to introduce some of the opinions of those who have bestowed great attention, and devoted much time, in endeavouring to remove the obscurity that hangs over these wonderful works, with regard to the probable period of their formation; and also to account, as far as possible, for the circumstance of the intermixture of Boodh and Brahmin excavations, in this celebrated range of cave temples.

Mr. William Erskine, in his laborious, accurate, and learned description of the Cave of Elephanta, in the harbour of Bombay, speaks of the three grand sects of worshippers into which the people of India have been divided since the



## FRONT OF THE BISMA KURM.

earliest times, namely, the Brahminical, Boodhist, and Jaina, (or Jain,) all of them, he says, differing in their tenets and ceremonies. "The Brahmins seem to establish the best claim to be considered as the most ancient. The Brahminical religion, in its secret doctrines, approaches nearly to pure Deism; but the popular faith is extremely different. The learned Brahmins adore one God without form or quality—eternal, unchangeable, and occupying all space; but they confine these doctrines to their own schools, as dangerous, and teach in public a religion in which, in supposed compliance with the infirmities and passions of human nature, the Deity is brought more to a level with our prejudices and wants: the incomprehensible attributes ascribed to him are invested with sensible, and even human, forms.

"The religion of the Boodhists differs very greatly from that of the Brahmins: as, in the latter, God is introduced every where; in the former, no where. The gods of the Brahmins pervade all nature; the god of the Boodhists remains in repose, unconcerned about human affairs, and therefore is not an object of worship. With them there is no intelligent being who judges of human actions as good or bad, and rewards or punishes them as such; this, indeed, is practically the same as having no God. The Jainas bear a great resemblance to the Boodhists in their doctrines. They believe that there is a God, but affirm that he can be known only by such as become absorbed in his essence. They deny that God was ever incarnate, and, like the Boodhists, believe that men, by their virtuous conduct, become omniscient. They hold that, since the beginning of time, only twenty-four such superior beings have appeared for the reformation of mankind; these they style the *Tirthankar*."

With respect to the probable antiquity of the Cave of Elephanta, Mr. Erskine's remarks would, most likely, apply to every set of cave-temples in India. He says, "Nothing presents itself in these excavations, which can lead to a satis-



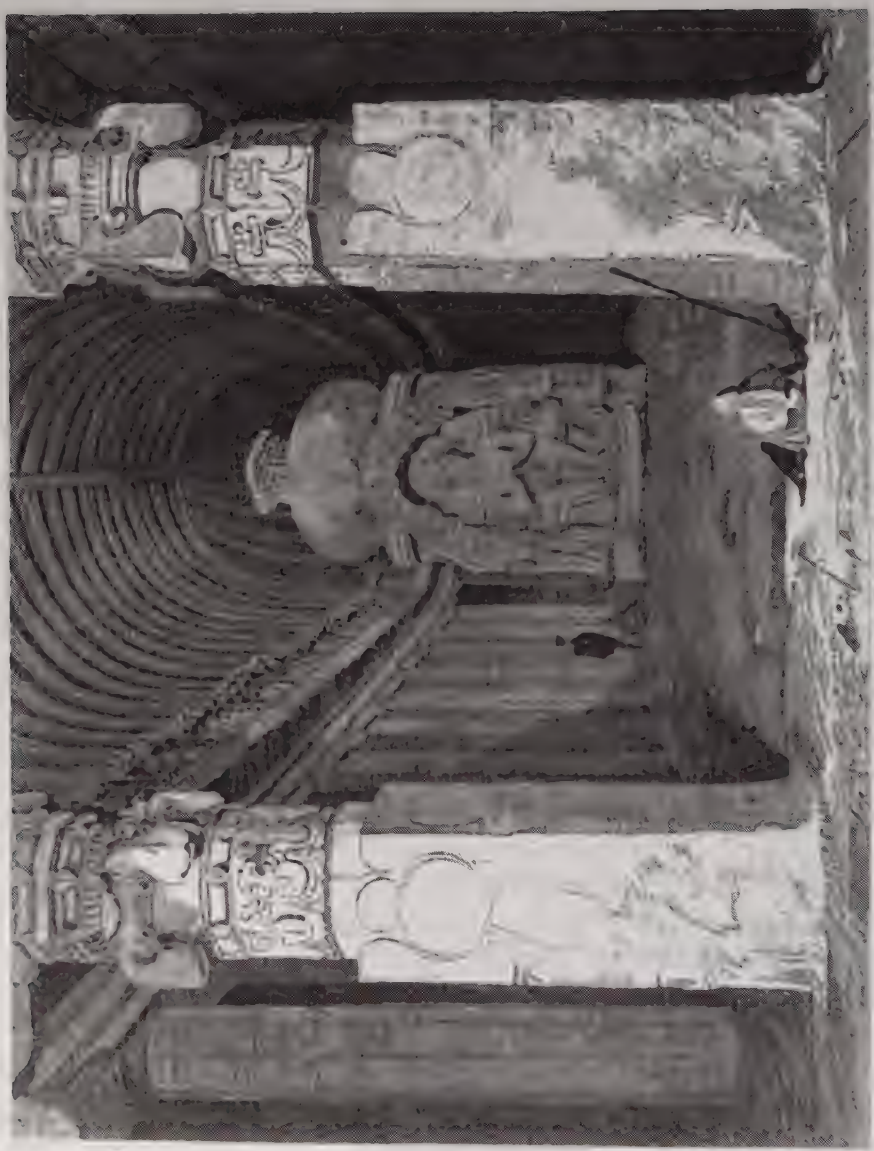
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factory solution of the important and curious question—In what age was this vast temple completed? One fact is worthy of notice, that a greater number of magnificent cave-temples present themselves in a small space on this coast, (*Malabar*,) and in territories originally inhabited by a Mahratta race, than are met with in any other part of India. The Caves of Elephanta, those of Kenera, Amboli, and some others on the island of Salsette, the fine Cave of Karli on the road by the Bhoar Ghaut to Poona, the still more extensive and magnificent ranges at Ellora, not to mention some small cave-temples in the Kokan and near the Adjunteh pass, are all on Mahratta ground, and seem to shew the existence of some great and powerful dynasty, which must have reigned many years, to have completed works of such labour and extent.

“The existence of temples of opposite characters, and of different and hostile religions, only a few miles from each other, and, in some instances, as at Ellora, united in the same ranges, is a singular fact, which well deserves to excite the attention and exercise the industry of the Indian antiquary. All travellers who have visited both Egypt and India, have been struck with the resemblance between the temples of Egypt and the excavations of India, as well in the form of the temple as in the appearance of the figures. Many articles in the mythology of these countries, also, exhibit a singular coincidence; but no judicious comparison has hitherto been instituted between the architecture, sculpture, and mythology of the two countries.”

Mr. Erskine's extremely interesting account of Elephanta, is to be found in the first volume of “The Transactions of the Literary Society of Bombay;” and it is well worthy the perusal of any one who feels the slightest curiosity about these extraordinary excavations.





INTERIOR OF THE GREAT CAVE TEMPLE

## THE INTERIOR OF THE BISMA KURM:

### CAVES OF ELLORA.

THERE is something peculiarly graceful, well-proportioned, and elegant, in the form of this Cave; and it does infinite credit to the skill of its projectors: the style of it is at once simple, impressive, and grand; and it strikes the beholder with that degree of satisfactory wonder, which can only be understood by those who have actually contemplated the object. Whoever they may have been, (and it is not known,) that had genius to plan, and industry to execute, such a work,—however remote or approximate the age (and it is as yet undiscovered) in which they laboured,—whatever may have been their design, (and that is not now under consideration,) in undertaking and accomplishing such a task,—they have left behind them a monument of skill, that must continue to excite the admiration of all who have any feeling for the nobler works of art, as long as the object itself remains to demand attention.

Captain Sykes, in his account of the Ellora excavations, says of this Cave—"The first thing that meets the eye, on entering the temple, is the enormous hemispherical figure, like the Ling, at the end of the Cave. It is always found on this scale in the arched Boodh excavations; and even in Juneer, in a flat-roofed cave, this emblem is forty-two feet in circumference, though its height is inconsiderable, from the nature of the excavation. In no instance before have I ever seen Boodh in positive union with the emblem, as in Bisma Kurm, (*see the drawing*,) thus establishing a parity of dignity between Boodh and it.



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“The figure projects from the emblem, and is colossal: it sits on a bench, with the legs down, (that is, not crossed under it, as in most instances Boodh is represented,) holding the little finger of the left hand by the right hand: the eyes appear cast down in a contemplative manner. In a broad arch, which runs over Boodh’s head, male and female figures are sculptured. The attendants, one on each side, have the usual Brahminical ornaments, although Boodh is destitute of them; and it will be observed, the left-hand attendant has the thin rod twisted round his arm, which universally distinguishes Sew (*Siva*) and his followers: both attendants have the janwa (Brahminical thread.) Boodh has the appearance of having woolly hair on his head: but the Brahmins do not admit the curls to be representations of hair; they suppose his head to be covered with something called a Muggoth; and in proof of its being an artificial covering, they point out the small cupolar rise in the centre of the head, of which hair in its natural state would never give the appearance. After viewing a number of Boodh figures, I am almost induced to acquiesce in the opinion of the Brahmins.”

“This cave is eighty feet long by forty-two and a half broad, measuring from wall to wall of the side aisles; the height is thirty-five feet six inches. The extreme depth of the excavation into the hill from the outer gate, is a hundred and sixty-six feet. There are twenty-eight octangular pillars in two rows, besides two pillars supporting a gallery over the door-way. A narrow border, or architrave, immediately above the pillars, which runs all round the cave, is filled with human figures, male and female. Above this is a broader border, or frieze, divided into compartments; in each of which is a sitting figure of Boodh, with four attendants: projecting over this border are prostrate human figures, by way of cornice, alternately male and female; and the end of each of the ribs of the roof appears to rest on the back of one of these figures. There are two galleries; one outside the front of the cave,

## THE INTERIOR OF THE BISMA KURM.

the other inside, looking into the interior: these galleries are reached by a covered stair. Over a standing figure of Boodh, at the left of the front, in a small compartment, are nine small figures, exactly resembling Sew's Gana, (*Siva's attendants*;) all of them are fat, short, excessively pot-bellied, with a grotesque expression of countenance, and each having a wig like a chancellor's; three of them appear to support a canopy, and the rest are playing upon instruments."

The arched roof of this cave is ribbed, and resembles, in a great degree, the bottom of a ship before any of the plank-ing is put on. The effect of this is extremely good, and adds much to the beauty of the excavation, appearing to be in perfect harmony with the general ornaments of the Cave, and giving consequence to the roof itself. At Karli the ribbing of the roof is wood-work, and the effect is to diminish that gloomy solemnity, which is the distinguishing feature in that magnificent excavation.

Little is known, and therefore little can be told, respecting the time that these extraordinary works were begun or completed; yet it is a subject of so much interest, that the writer feels disposed again to refer to it, and ventures to extract from Captain Sykes' account of Ellora, his opinions on this speculative question.

"I have generally limited my account of the various sculptures to a simple notice, instead of entering into details with respect to their history and object. Such observations now only remain as are naturally suggested by the points of view in which facts appear. The whole of these Caves, whether Brahminical or Boodh, at one period were completely chunamed and painted; and Sir Charles Malet very justly observes, (see *Asiatic Researches*,) that 'it seems an argument against the antiquity of the painting and chunaming, that much of the fine sculpture has been hid by it.' I satisfied myself that this was really the case, by occasionally removing the chunam. Even where the sculpture was not

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hid, a thick coat of lime invariably destroyed the delicacy of the workmanship. The period at which this chunaming took place can only be surmised by deductions from probabilities.

“The Brahmins refer the work to the Rajah Elloo, who is supposed to have lived 4750 years ago; but this tradition is of no further use than to shew their belief of the extreme antiquity of even a subsequent labour. The painting and chunaming, on such an extensive scale, could only have been completed by some powerful and wealthy Hindoo Rajah, whose government must have been stable for many years, to have enabled him to effect the work. The last prince of Dowlatabad, to whom the painting can be attributed, was defeated by the Moosulmans in the year of our Lord 1293, and his government subverted. The latest period, therefore, to which the chunaming can be referred, is to the reign of the last Hindoo prince of Dowlatabad: but it may have been executed ages before his time. The circumstance of the grand Boodh Cave not being chunamed, admits the conclusion that the Boodhists did not set the example to the Brahmins.”

The excavation spoken of as the grand Boodh Cave is the one represented in this plate; all the rest of the Caves, whether belonging to Boodhs or Brahmins, appear to have undergone the operation of this supposed decoration, which shews that no hostile feeling existed between the sects at the period that the painting took place. The chunam is almost entirely destroyed, but there is no doubt it has considerably injured the sculpture; the only cave that escaped this operation, which zeal rather than good taste must have suggested, appears in the best state of preservation.

The writer is sensible how small the information is, that he is able to afford as to the even probable antiquity of these temples; but there are some speculations on the subject, that must be reserved for the future numbers of this work.







RELIEF CARVING IN THE TEMPLE OF KARLE, INDIA

## SKELETON GROUP IN THE RAMESWAR:

### CAVES OF ELLORA.

A PART of the front of this excavation, with the tall and elegant figure of a female standing at one end of the veranda, which extends along the whole breadth of the entrance, has appeared in a former number of this work, and in the description of which, the measurements of this Cave have been given. The Rameswar may rank only as a second or third-rate Cave at Ellora, with respect to size; but the sculpture it contains is, perhaps, more elaborate and better executed than that of any other in the whole range. The group that is represented in this plate, is one that has excited as much interest and attention as any single compartment out of the hundred at Ellora.

Though this Cave is said to have derived its name from the supposition that the marriage of Ram and Seeta are represented in it; Captain Sykes seems to be of opinion that it is dedicated to Sew, (or *Siva*,) and that the nuptials represented are those of Sew and Parwuttee, so often repeated at Ellora. In describing the interior of this Cave, Captain Sykes says, "The first compartment on the left of the entrance is occupied by Kartek Swammy; the goose is close to his feet, because he is a Brahmacharee. The Dutckhs Rajah is on his right hand, with a ram's head, that Ehr Budr supplied him with in place of his own, which had been cut off by Mahadeo while the Rajah was offering a solemn sacrifice. The whole northern wall is occupied by many figures,

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which have an evident relation to each other, and apparently illustrate some particular event. The marriage is represented in the centre group on this wall, that gives rise to the name which custom has bestowed upon the Cave. The first compartment to the right of the recess that contains the Ling, (or *Emblem*,) represents Bowanee, in the Maisasoor, (or *Buffalo*,) avatar. The death of the Demon occasioned the institution of the festival of the Dussera, in commemoration of the event. The second compartment contains Sew and Parwuttee on Kylas ; Ravun, with his ten heads and numerous arms, is lifting heaven, and endeavouring to remove it : an ass's head is peeping out from the centre of his own ten heads, aptly enough conveying the lesson that even numerous heads are useless without wisdom."

" The first compartment on the left of the recess represents Sew and Parwuttee playing at chowsur : the board and dice resemble those in use at the present day, the dice being long four-sided prisms. The Nundi, (*Mahadeo's Bull*,) and Sew's Gana, (*Mahadeo's retinue*,) are below. There does not appear to me that disposition to feud in this piece, which Sir Charles Malet speaks of : the shake of Parwuttee's hand, with the extended thumb and fingers, indicate unsucces or denial ; a similar jerk of the hand being used at present to express similar circumstances : the expression of Sew's countenance is placid, and he is quietly preparing to throw the dice with his inner right hand. The Gana, (*attendants*,) in the lower compartment, are all playing pranks : one bites the tail of the Nundi ; another seizes his leg ; and one is holding a brother on his back by the heels. Sew's Gana are always represented as being very short and pot-bellied, with large heads, curly wigs, and having a grotesque expression of countenance ; they are usually playing on instruments, plaguing each other, or teasing the Nundi. Another compartment on the left of the recess represents Byroo preparatory to killing the Demon Sewassoor Sonassoor. This



## SKELETON GROUP IN THE RAMESWAR.

action is supposed to have occurred at the village of Sonary, near Kurmulla in the Deccan.

“ The southern wall is occupied by seven females, in a row on a bench, in sitting postures, each with a child in her arms, (these are excellently sculptured ;) at their head is Gunnesh, with his elephant's head ; this figure is seen on the left in the plate : at the other end of the bench is Byroo. These figures are called the Now-Ratree ; the seven females, representing the seven principal goddesses, are multiplications of Daivai. A narrow compartment runs along the feet of the assembly, and underneath each goddess is sculptured the wahan (*mon-ture*) of her husband, identifying the character assumed. The assembly are supposed to be engaged in a *hóme*, or sacrifice. Daivai was created to kill the Mucessasoor, (*Buffalo Demon* :) Dytia and Daivai are a compound of part of the divinity and energy of each of the principal gods. The festival of the Dusra commemorates her victory over the demon ; and, with Gunnesh and Byroo, she is worshipped for the first nine days of the moon Aswun ; the tenth day terminating the Poojā, and giving the name of Dusra to the festival. Seven being a favourite number of the Hindoos, it has probably some mystic application in the seven forms of Daivai.”

“ A compartment on the right of the entrance, (the subject of this plate,) and forming an angle with the southern wall, contains three skeleton figures, and two other figures, one in the air, the other standing on the same level with the skeletons.” There is certainly a slight mistake in the description of this compartment. By reference to the drawing, four skeleton figures are visible : the sketcher was much struck with this singular group, and bestowed much pains to make an accurate drawing of it, and feels confident that he can answer for the truth of the representation. “ These are the sculptures which are supposed to represent the miser and his family, with the thief stealing his money. The tale



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is repeated by the Brahmins to every visitor, but not on any good foundation.

“ In the first place, the figures are only found in connexion with the Now-Ratree in Kylas, and in Rawan Kee Khaie. Secondly, the supposed thief is flying in the air with a purse, or batwa (a bag in which the beetel nut to chew is carried) in his hand, towards, and not from the principal figure, who is armed with a crooked knife. The lesser skeletons appear to be supplicating the principal one,” who appears to have originally held something in his left hand. Supposing this to have been a child held by the ankle, there is something very like a human head below the left hand, at about the distance that the height of a child would give. “ From these circumstances, I conclude they were victims intended for the sacrifice in which the goddesses are engaged; or else are raksheshas (*demons*) in attendance, impatiently expecting the carcasses, which are their usual food. If they have any relation to humanity, the flying figure with the purse, or batwa, might be supposed a Dewta deputed by the assembly to purchase a mortal for the sacrifice. The head of a starving family concludes the bargain, and is flourishing his knife, while his wife and child are clasping his knees, and imploring his clemency. The Brahmins admitted the relation of the skeletons to the Now-Ratree, and, in abandoning the common tale, seemed to think the skeletons represented raksheshas.”

“ The roof of the Rameswar is apparently supported by pillars very highly finished, and of considerable elegance.” The part of the front of the Cave, and the figure spoken of at the beginning of this account, will be found in the fourth number of the work.





## PULO PENANG.

PULO PENANG, or Prince of Wales's Island, is situated at the entrance of the Straits of Malacca, as approached from the bay of Bengal, and lies close over upon the Queda shore, which province forms a portion of the Malaya peninsula—a rather narrow neck of land, that extends from the southern extremity of the continent of Asia at this place, in a direction about S. S. E. and makes one side of the Malacca Strait, the other side being formed by the large and beautiful island of Sumatra. The sea on the western side of the Malaya peninsula is part of the bay of Bengal, and the straits of Malacca; and on the eastern side, the Gulf of Siam, and the southern part of the Chinese sea.

The north end of Penang lies in latitude about  $5^{\circ} 20' N$ . The length of the island is not more than sixteen miles, and the extreme breadth from seven to eight miles; the highest part is a little above two thousand feet, and the hills are covered with a forest of tall trees. A portion of the southeastern part of the island is level, and this alone constitutes the cultivated and inhabited quarter of it. In Crawford's *Journal of the Embassy to the Courts of Siam and Cochin China*, the following account of this island is given:—"The whole island, like the countries in its neighbourhood, is one mass of granite, exhibiting very little variety. In the valleys, traces of alluvial deposits of tin are found. The soil is every where thin and scanty, seldom exceeding a few feet in depth, and often not many inches; it consists, in the plains, of disintegrated granite, washed down from the mountains, which, in a few favoured spots, where the best husbandry is con-



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ducted, is mixed with a little vegetable mould. The mountains, from the thin soil with which they are covered, and the impracticability of carrying on the labours of agriculture on their steep and precipitate sides and ridges, may be looked upon as condemned to perpetual sterility. The seasons are irregular: rain is frequent throughout the year; but the regular wet season is of short continuance, beginning with September, and ending with November. The coldest months are December and January; and the hottest June and July. In rural economy, the rainy season is the spring of the year; and January, February, and March constitute the autumn. In the former, the rice crop is sown; in the latter, it is reaped. But the great irregularity of the seasons is exhibited in the progress of the pepper plant towards fructification; for the same individual plant blossoms twice a year; namely, in April and in October, and affords two crops, one of which is reaped in January, and the other in June."

The town, and fort, called Marlborough, are situated at the extreme point of the flat portion of the island, and the nearest part to the Malay shore, the distance being about two miles. This part of the strait between the island and the main land is called the Harbour, and the secure anchorage it affords was the principal inducement to the occupation of this place by the British, in the year 1786, at which time it was wholly uncultivated, and had no other inhabitants than a few occasional Malayan fishermen. It may be judged at this time to contain more than fifty thousand inhabitants; the population consisting of people of many nations; namely, of Indian islanders, Chinese, natives of the Coromandel and Malabar coasts, natives of Bengal, Burmans and Siamese, Europeans and their descendants, with a few Arabs, Armenians, Persees, and African negroes. Mr. Crawford will not admit, for a moment, the truth of the popular and currently received story respecting Penang's becoming a British settlement, which is, that it was given to Mr. Francis Light, who had

## PULO PENANG.

traded and resided for a number of years in the peninsula, as a dowry with the daughter of the king of Queda; but states, that it was made over to the East India Company, in consideration of a yearly payment of six thousand Spanish dollars, to compensate for any loss of revenue which might arise to this petty prince from its occupation. The story of its origin as a settlement has some little interest in it, and it is almost a pity that it is untrue.

Notwithstanding the thinness of the soil, the island of Penang has a fertile appearance, and is in reality, in some things, extremely productive. It is, in fact, both in the flat and mountainous part of it, a very beautiful island; rich in foliage, and in plants peculiar to the country, and the scenery is highly picturesque. The town consists of large and commodious bungalows, with compounds, laid out in regular streets, having large trees growing about them. From the year 1810 to 1822, a very material improvement had taken place in the town; so that with some difficulty it could be recognized to be the same place. The roads were greatly improved, and additional ones constructed, in that period of time. The summit of the hill occupied by houses of the Europeans, (and from which this Drawing was made, with the convalescent bungalow on the right, and the government bungalow on the left, with the low point of land on which the town stands between, the ships in the harbour, and the Queda shore in the distance,) was likewise considerably altered, and the buildings enlarged. The advantage of this elevated situation of more than two thousand feet, is the average decrease of the thermometer of above ten degrees, compared with the usual height at which it stands in the town. The trees that clothe the sides of these mountains will often reach a height of one hundred and thirty feet, as straight as an arrow, and throw out no branches until within fifteen or twenty feet of their tops. There is one immense tree, visited as a sight at Penang, which is thirty-six feet in

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circumference, carrying that size, with little diminution, to a great height, and then letting fall shoots from its boughs, which take root and increase in size, acting as supports to the main trunk.

Respecting the agriculture of Penang, Mr. Crawford states, "That it may be strictly said to be unfit for the growth of rice, or any other grain ; or of sugar-cane, cotton, coffee, and indigo, which are the grand staples of tropical husbandry : but in the culture of articles where skill can compensate for natural defects, the agriculture of Prince of Wales's Island is much superior to that of any other country of Asia. This is especially seen in the culture of pepper, and in the production of such fruits as find a ready market, from the frequent resort of strangers. The fruits cultivated at Penang in the greatest perfection and quantity, are the orange, the plantain, and the pine-apple. The mangosteen and durian, the two most costly fruits, are imported from the neighbouring coasts of the peninsula ; but these are cheap and abundant in their season." The most industrious of the cultivators on this island are the Europeans and Chinese. Mr. Crawford adds, "The real utility of Penang consists in its being a place of resort for the navy in time of war ; but above all, in its constituting a depot, at which is concentrated, for the convenience of the distant and general trader, the scattered traffic of numerous and barbarous tribes, separately trifling, but, when thus united, of real importance."

The climate of Penang, as may be supposed from its low latitude, is very hot ; but it is considered so far wholesome, that Europeans from Bengal have been in the habit of visiting it for the benefit of their health.







WAH CHEUNG KEOW, CANTON.

## MAH CHUNG KEOW.

THIS plate represents a granite bridge that is thrown over a creek, in the immediate neighbourhood of Canton, but situated on the opposite side of the river on which the city stands, and on which side European visitors have a little more liberty to extend their walks, than on that whereon the city is built; though this small privilege of going a few miles on foot into this great country, cannot always be exercised in security; so peculiarly jealous are these people of the presence of strangers amongst them; and so unfeeling, we may add, is the conduct that Europeans have often experienced at the hands of the Chinese, when excited by a pardonable curiosity to pass some prescribed, or imaginary limit to their peregrinations.

From the little that strangers have been permitted to see of the face of the country of China, as casual visitors, as well as from the descriptions of those who have been favoured with a more extended view of it, such as the few who attended the two embassies that England has sent to the court of China, it may be asserted, that, however singular the appearance of the country may be, or however grotesque the figures of the inhabitants may seem, as represented on the porcelain of China, there is nevertheless a striking, though somewhat caricature, similarity between them. As far as the writer can judge, the country has a strange and peculiar formality about it,

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though, at the same time, it is not devoid of picturesque beauty. The hills appear as if they had been hewn into a particular form; the rivers have a great likeness to regularly-cut canals; and the trees look as though they had been clipped and pruned into a peculiar shape. Every object in China has a strange and remarkable cast about it, that renders it as dissimilar to the nations of the same continent, as it is to the most distant parts of Europe or America.

In Barrow's account of the passage of the embassy of Lord Macartney through the Chinese empire, there is an interesting notice of the Great Canal, or inland navigation, of China; and information on such a subject, may not be considered inappropriate to accompany a plate representing a bridge over a piece of water, that wears much the appearance of an artificial navigation. After speaking of, and in some measure giving a description of, the Great Wall of China, Mr. Barrow passes to the notice of the Grand Canal, and says, "Turning from an object, which the great Dr. Johnson was of opinion would be an honour to any one to say that his grandfather had seen, another presents itself, scarcely inferior in point of grandeur, and greatly excelling it in general utility. This is what is usually called the Imperial or Grand Canal, an inland navigation of such extent and magnitude, as to stand unrivalled in the history of the world. I may safely say, that in point of magnitude our largest inland navigation of England, can no more be compared to the grand trunk that intersects China, than a garden fish-pond to the great lake of Windermere. The Chinese ascribe an antiquity to this work higher by many centuries than to that of the Great Wall; but the Tartars pretend it was first opened in the thirteenth century, under the Mogul government. The probability is, that an effeminate and shameful administration had suffered it to fall into decay, and that the more active Tartars had caused it to undergo a thorough repair: at present it exhibits no appearances of great antiquity. The bridges, the stone



## MAH CHUNG KEOW.

piers of the flood-gates, the quays, and the retaining walls of the eastern embankments, are comparatively new. Whether it has originally been constructed by Chinese or Tartars, the conception of such an undertaking, and the manner in which it has been executed, imply a degree of science and ingenuity, beyond what, I suspect, we should now find in the country, either in one or the other of these people. The general surface of the country, and other favourable circumstances, have contributed very materially to assist the projector; but a great deal of skill and management, as well as of immense labour, are conspicuous throughout the whole work."

A very short account will serve to shew what a vast and wonderful undertaking the formation of this canal must have been. Mr. Barrow continues, "All the rivers of note in China fall from the high lands of Tartary, which lie to the northward of Tibet, crossing the plains of this empire in their descent to the sea from west to east. The inland navigation being carried from north to south, cuts these rivers at right angles, the smaller streams of which, terminating in it, afford a constant supply of water; and the three great rivers, the one to the north, one towards the middle, and the other to the south, intersect the canal, and carry off the superfluous water to the sea. The former therefore are the *feeders*, and the latter the *dischargers*, of the great trunk of the canal. A number of difficulties must have arisen in accommodating the general level of the canal to the several levels of the feeding streams; for, notwithstanding all the favourable circumstances of the face of the country, it has been found necessary in many places to cut down to the depth of sixty or seventy feet below the surface; and in others, to raise mounds of earth upon swamps and marshy grounds, of such length and magnitude, that nothing short of absolute command over multitudes, could have accomplished such an enormous undertaking. These immense embankments are sometimes carried through lakes of several miles in diameter, between which



## CANTON.

the water is forced up to a height considerably above that of the lake; and in such situations we sometimes observed this gigantic aqueduct, gliding along at the rate of three miles an hour. Few parts of it are level: in some places it has little or no current; one day we had it setting to the southward, one, two, or three miles an hour; the next to the northward; and frequently we found it on the same day, as we passed along, stationary, and running in opposite directions. There is not a lock, nor, except these, (the flood-gates for balancing the level,) a single interruption to a continued navigation of six hundred miles. Over this main trunk, and most of the other canals and rivers, are a great variety of bridges, some with arches that are pointed not unlike the gothic, some semicircular, and others shaped like a horse-shoe; some, the piers of such an extraordinary height, that vessels of two hundred tons sail under them without striking their masts." After giving an account, and a drawing of a curious arch, Mr. Barrow says, "I have understood from the late Captain Parish, that no masonry could be superior to that of the Great Wall; and that all the arched and vaulted work of the old towers was exceedingly well turned. This being the case, we may not be far amiss in allowing the Chinese to have employed this useful and ornamental part of architecture, before it was known to the Greeks and Romans."





VIEW OF THE TAJ MAHAL, - AGRA.

## TAJ MAHAL.—AGRA.

A VIEW of the Tāj Mahal, as it is seen from the banks of the Jumna, about half a mile below the building, was given in the first number of this work; and the scene that this plate contains, represents the land-side of the Tomb, and some of the ruins that surround it. The arched gate-way that appears in the drawing, is the way into an enclosed, though large space of ground, that lies before the great entrance and front wall of the Tāj Garden. The top of this kind of triumphal arch gate-way, with its row of small cupolas, may be distinguished in the engraving. The high conical-shaped dome in the distance stands on the centre of the building itself; the minarets and the side mosques of the Tāj are likewise seen.

Some description of this magnificent and most beautiful Tomb has appeared in the first part of this work; also the name and station of its royal builder, and the cause and purpose of its erection, with a short account of those whose ashes it contains. No one that ever lived lies enshrined in such splendour as Shah Jehan and his wife Muntāza Zemāni, whose remains are deposited in this gorgeous sepulchre. The Tāj Mahal is very justly celebrated as the finest, and by far the most beautiful, of all the monuments of Hindostan; its design is at once elegant and grand; its dimensions are great, and its proportions admirable; the materials of which it is constructed are costly in their kind, and superior in their quality; its exterior and interior ornaments and embellishments are elaborate and rich; and whether it is viewed as a complete and exquisitely finished work of a graceful and noble style of architecture, or taken and examined separately in all its various and minutely-



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wrought parts, it exhibits a structure that surpasses, we might safely assert, any thing of the kind that continues on the face of the earth, at this day, to arrest the attention, and demand the admiration, of those who travel into distant lands.

“ The modern district of Agra joins the Delhi division a short distance north of Kosee, and extends along the banks of the Jumna to its junction with the Chumbul. On the west it is bounded by the pergunnahs of Deeg, the Bhurtpore territories, and the pergunnahs of Dholpore, Barree, and Rajakera. That portion situated between the Chumbul and the Jumna is a table-land, elevated above the beds of both rivers about sixty feet, and composed of a light soil. In many parts, during the dry season, the tanks, streams, and rivulets are without water, which, for agriculture and domestic purposes, is procured from wells. Cultivation, in this province, when compared with its condition in the Company's old provinces, has made but little progress. The waste lands are very extensive, and a portion of them might, without injustice, be set aside for the maintenance of watchmen, or for any other public measure.”

Of the native inhabitants of the province of Agra, the following account has been given in the Indian Gazetteer :—  
“ The natives are in general a handsome robust race of men, and consist in a mixture of the Hindoos and Mahomedans, few of the Seiks having come so far south. A considerable number of the cultivators to the west of the Jumna are Jauts, and the country of the Macherry Rajah contains many Mewatties, long noted for their thievish propensities. The Hindoo religion is still predominant, although the country has been (until recently) permanently subject to Mahomedan princes since the thirteenth century. Pagodas are numerous, and mosques rare, while the Rajpoot and Braminical races prevail among the peasantry. The woods and jungles are full of peacocks, another symptom of Hindooism ; and most of the names are followed by the affix of Singh, which

## TAJ MAHAL.—AGRA.

ought to be peculiar to the Rajpoots of noble descent; but the Jauts assume it without ceremony, and so do the Seiks likewise, who, being apostates from the Braminical faith, have still less claim to such a distinction.—The language of common intercourse is the Hindostanee; but the Persian is used for public and official documents, and is also spoken in conversation by the higher classes of Mahomedans. The Bruj dialect is spoken around the city of Agra, and extends to the Vindhya mountains. In the words of the Lord's prayer, in this language, twenty-eight correspond with those occurring in the Bengalese and Hindostanee specimens, besides two or three Sanscrit words of frequent recurrence in the Bengalese. The ancient language of Kanoje, the capital of Upper Hindostan, at the period of the first Mahomedan invasion, is thought by Mr. Colebrooke to form the basis of the modern Hindostanee."

Short notices of the town of Agra, both ancient and modern, have already been given in the third Number, in describing the Jumma Musjid, and in the seventh Part, in illustrating some ruins on the banks of the Jumna, opposite to the upper part of the city. This capital does not appear to have struck Bishop Heber as possessing superiority in architectural remains over other places in India, by any means so much as it did the writer of these notes; and the difference was more apparent on revisiting Agra, after seeing Delhi and other places. There is a peculiar brilliancy about Agra, that no one unacquainted with Eastern scenery can well conceive; and which no one, who has seen it, can easily forget. Yet there are animated descriptions of what he saw at Agra, to be found in Bishop Heber's Journal, as the following account of some of the buildings and halls, in the interior of the fort, will amply shew. "The fort is very large and ancient, surrounded with high walls and towers, of red stone, which command some noble views of the city, its neighbourhood, and the windings of the Jumna. The prin-

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cipal sights, however, which it contains, are the Mootee Musjid, (*Pearl Mosque*), a beautiful building, of white marble, carved with exquisite simplicity and elegance." So beautifully laid are the stones in this mosque, that it looks as if it had been cut out of a solid block of marble. "The palace built by Akbar, in a great degree of the same material, and containing some noble rooms, is now sadly disfigured and destroyed by neglect, and by being used as warehouses, armories, offices, and lodging-rooms for the garrison. The hall, now used as the "Dewanny Aum," or public court of justice, is a splendid edifice, supported by pillars and arches of white marble, as large, and more nobly simple, than that of Delhi. The ornaments, carving, and mosaic of the smaller apartments, in which was formerly the Zennana, are equal or superior to any thing which is described as found in the Alhambra. The view from these rooms is very fine; at the same time, there are some adapted for the hot winds, from which light is carefully excluded. This suite is lined with small mirrors, in fantastic frames; a cascade of water, also surrounded with mirrors, has been made to gush from a recess at the upper end, and marble channels, beautifully inlaid with cornelians, agates, and jasper, convey the stream to every side of the apartment." This is a fine description of a rich and magnificent palace.







W. H. B. & R. H.  
A SMALL HARBOUR ON THE ARABIAN COAST, UPPER PART OF THE RED SEA.  
FISHER, SON & CO LONDON 1852

## THUBARE—RED SEA.

THIS place forms a small haven for the Arab trading vessels to moor for the night, in their passage either up or down the Arabian gulf, and is situated near the upper part of it. In the description of a plate in the fifth number of this work, representing the harbour of El-Wuish, some account of the navigation of the Red Sea was given; and the mode by which the Arabs traverse it from one end to the other, was shortly detailed. These small anchorages very much resemble one another, except that, in some, finer views are obtained of the barren and waste mountains of Arabia, than in others. The cove that is here represented, the writer remembers, was distinguished for the pureness and freshness of the water that was procured from wells sunk close to the head of this little bay. One of the most serious inconveniences attending a voyage in the Red Sea, is the impossibility, in most places, of obtaining really fresh water to drink.

In the number already alluded to, it was stated that Captain G. F. Sadlier, of His Majesty's 47th regiment, in the year 1821, had performed the singular journey from the Persian gulf, down through the centre of Arabia to the Red Sea; and no matter concerning this rude and desert country can be found, that is more authentic or interesting than what is contained in the diary of this journey, published in the third volume of the Bombay Transactions. Occasion is,

## RED SEA.

therefore, here taken to extract a few remarks from so recent an account, and from so good a source of information. Even in this "waste and howling wilderness," where the utmost difficulty must be experienced by those whose lot is cast to dwell in the midst of its desolate scenes, men cannot let each other rest in peace. The object of Captain Sadlier's mission was to carry the congratulations of the British government in India, to the Ibrahim Pacha, the son of the Pacha of Egypt, on the success of the war he was waging against the Arabs, and to ascertain his intentions respecting further conquests in Arabia. The commencement of this journey is described in the following passage, which gives a vivid idea of the nature of the country through which it was performed.

"On the 28th of June, at six P. M. we marched from the village of Siahat, and on the 3rd of July arrived at Oome-rubiah, a large encampment of the Bedouin Arabs, of the tribe of Beni Khalid, after having passed over about ninety miles of desert, generally in a westerly direction. On the first night we merely marched to Mashruf's Bedouin camp, about five miles from Siahat, and two from Katif. The camp was pitched in rows of ten tents, near wells in the desert, on the skirt of date plantations. Here we lay down on the open plain, while the moon shone beautifully bright on the white sand, which resembled the ocean, both in extent, and in the form and appearance of its surface. The next day, after considerable difficulty in arranging the loads of the camels, as the Arabs were anxious to spare them as much as possible, we launched into the desert. The whole of this march was over sand-hills and flat sandy plains; the surface of the latter was covered with a thick crust of caked salt, through which the cattle sunk deep at every step; and on this there was not a trace of verdure. But on the sand-hills there were a few tufts of grass, rushes, and a stunted brown bush very thickly scattered, and in general a profusion of a shrub which grows in a round bunchy form. This plant is very

## THUBARE.

green, its leaves are thick, of a long oval shape, and completely saturated with a saltish sour liquid. The camels feed on this shrub, but do not seem to be fond of it; the plant is called Ishnan, and from its ashes the alkali, or potash, is procured. The heat during this journey was intolerable, and the hot wind of the desert blew at intervals so strong as to render respiration difficult. There is no water to be found in this tract, excepting at wells about forty miles distant from Katif, which supply some wandering Arabs who abide in the desert, tending flocks of sheep and goats. On the fifth day, we saw a large herd of antelopes; I should think, about two hundred."

After experiencing the extortionating and implacable conduct of the Arab chieftains to a vexatious and even alarming degree, Captain Sadlier gives the following sketch of the general Bedouin character:—"The procrastination, duplicity, falsehood, deception, and fraudulence, of the Bedouin cannot be described in language which would convey to a European mind the real character of these hordes of robbers. It is the usual practice of the Bedouin to appear meek and humble when bargaining with a traveller; but when he has entered the Desert, their conduct entirely changes, as he is then completely at the mercy of these lords of the soil, who rule with despotism, and impose at pleasure. If any disagreement should take place, the Bedouin would immediately desert the traveller, and leave him to perish for want of water." In describing in one place the order of the march, Captain Sadlier says, "On this part of the journey, our night marches were rendered more tardy and unpleasant than our former ones, as the convoy consisted of nearly six hundred camels, which moved on in tens, and fifties, each person's baggage forming a separate party. But one part of the arrangement of the march appeared to me to be very judicious, and forcibly brought to recollection the justness of the simile, so frequently introduced by the Arabs, which com-



## RED SEA.

pare the desert to the ocean, and the camel to a ship, (for the last of which they have the same name.) A large lantern, elevated on a pole affixed to the saddle of a camel, appeared like the top-light of a commodore's ship, to which the column was expected to pay attention. During the night, several pistols were discharged from front or rear, to mark the position of the different companies, and to prevent their becoming too widely extended."

Respecting cultivation in Arabia, wherever it is to be met with in the neighbourhood of towns and date plantations, it is said, "Wheat, barley, and rice, are cultivated in the lands adjoining the plantations. The fruits and vegetables which we procured were a few bad apricots, very hard figs, and dry water-melons. The tamarisk grows in some places very tall, and is carefully preserved, as it is of essential use in roofing the houses." Indian corn is also occasionally cultivated, and the cotton plant is to be found in the gardens in the neighbourhood of some villages. From about one-third of the journey across, the ravages of the Ibrahim Pacha were discernible among the ruins of towns, and the destruction of date-trees, which appears from thence to have continued all the way to Medina. Captain Sadlier commenced his journey from the shores of the Persian gulf, about the end of June, and arrived at Yambo, on the Red Sea, towards the end of September—the whole distance being about twelve hundred miles.





THE GREAT BRITAIN AT SHEPHERD'S COTTAGE, 1842.

## AN OLD FORT, AT MUTTRA.

MUTTRA, (or *Mathura*,) is a large town, about six and thirty miles from Agra, higher up the Jumna, lying in latitude  $27^{\circ} 31'$  N. longitude  $77^{\circ} 33'$  E. The plate represents a large and high fort that stands on the side of the river, and the sketch was made from a sand-bank in the middle of the stream, that remains dry during the fair season of the year. Bishop Heber visited Muttra in his travels, and the following account is taken from the journal of that estimable man.

“ Muttra is a large and remarkable city, much revered by the Hindoos for its antiquity and connection with many of their legends, more particularly as the birth-place of their fabulous Krishna, or Apollo. In consequence, it swarms with paroquets, peacocks, brahminy bulls, and monkeys, which last are seen sitting on the tops of the houses, and running along the walls and roofs like cats. They are very troublesome, and admitted to be so by the Hindoos themselves, but so much respected, that, a few years since, two young European officers who shot at one near Bindrabund, (a still more sacred place, twelve miles above Muttra,) were driven into the Jumna where they perished, by a mob of Brahmins and devotees. In other respects, also, Muttra is a striking town, and a good deal reminded me of Benares, the houses being very high, with the same sort of ornaments as in that



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city. There is a large ruinous castle on the shore of the Jumna, (the subject of this engraving,) and a magnificent, though dilapidated mosque, with four very tall minarets. Nearly in the centre of the town, Colonel Penny took us into the court of a beautiful temple, or dwelling-house, for it seemed to be designed for both in one, not yet quite finished, and built by Gokul Pattu Singh, Sindia's treasurer, and who has also a principal share in a great native banking-house, one branch of which is fixed at Muttra. The building is enclosed by a small but richly carved gateway, with a flight of steps that leads from the street to a square court, cloistered round, and containing in the centre a building also square, supported by a triple row of pillars, all which, as well as the ceiling, are richly carved, painted, and gilt. The effect, internally, is much like that of the Egyptian tomb, of which the model was exhibited in London by Belzoni; externally, the carving is very beautiful. The cloisters round were represented to us as the intended habitation of the Brahmins attached to the fane; and in the front, towards the street, were to be apartments for the founder, in his occasional visits to Muttra." The mosque, of which Bishop Heber speaks, must have been at one time a peculiarly striking building, as it appears to have been decorated, or rather covered entirely, with enamelled tiles: part of this ornamental coating remains at this time on the minarets, which are of a form and magnitude of the first order of Mahomedan mosques.

Previous to the Mahomedan invasion and final conquest of Hindoostan, Muttra appears to have been a city of great consequence and celebrity. Mahmood, of Ghizni, whose principal object in invading India seemed to have been to possess himself of the treasure that it contained, directed his attention to this place, probably on account of its wealth, during his eighth expedition into this country. It is said, in the first volume of Dow's translation of Ferishta's history, that Mahmood found in Muttra five great idols of pure gold,

## AN OLD FORT, AT MUTTRA.

with eyes of rubies, each of which eyes was worth fifty thousand dinars. Upon another idol he found a sapphire, weighing four hundred miskal, and, the image being melted down, produced upwards of ninety-eight thousand miskal of pure gold. Besides these, there were above one hundred idols of silver, which loaded one hundred camels with bullion. After this expedition, in which he plundered the cities of Kinnoge, Merut, Mavin, Muttra, Munge, &c., which are said to have suffered cruelly from the hand of ravage and desolation, Mahmood is said to have built a mosque at Ghizni, of such exquisite beauty as to strike every beholder with pleasure and amazement; and to add to the fame of this magnificent work (says the historian) it was dignified, and became generally known, by the name of the "Celestial Bride."

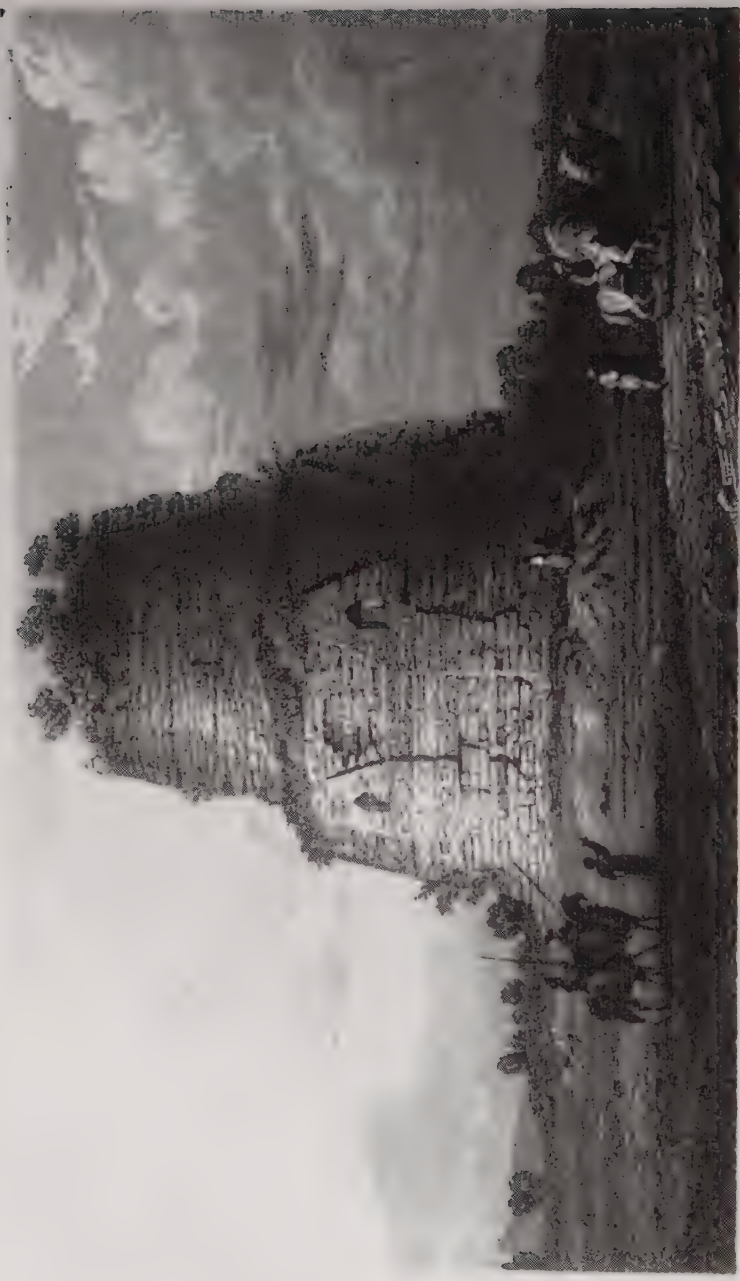
"Towards the conclusion of the eighteenth century, Muttra fell into the possession of the Sindia family, who conferred it on their commander-in-chief, General Perron. This officer made it his head-quarters, strengthened the defences, and established here his principal cannon-foundry; it was, however, taken by the British without resistance, in 1803. On this occasion, the British general (Lord Lake) not only protected the persons, and respected the worship of the inhabitants, but also ordered his own army, while encamped within the precincts of the town, to abstain from slaughtering the cattle, as their doing so would be deemed a sacrilege by the Hindoos. Since that period, it has continued subject to the British government, and has been the head-quarters of a brigade, whose cantonments are to the south of the city." In the end of the year 1822, when the person who made these sketches was at Muttra, the *levies*, as they are called, were quartered at this place, under the command of Captain Gillman; and at that time General Reynell reviewed these troops, on his way to Merut, to take the command of the army in the upper provinces. The levies were (the writer believes) troops training to supply deficiencies in the ranks of

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the regiments of the Bengal army. The cantonments are separated from the town by an interval of broken ground, covered with ruins. Speaking of these cantonments, the India Gazetteer says, "The buildings are extensive, and scattered over the plain, but the greater part are unoccupied ; the troops have been reduced in number, in consequence of the establishment of Nusserabad and Neemutch as advanced posts, and the consequent removal of the brigades much further westward. Muttra, however, is still an important station, on account of its vicinity to so many wild, independent, and turbulent rajahs, not yet sobered down to their proper degree of temperature." Since the time that this passage relates to, a considerable sobering down has taken place in the neighbourhood of Muttra, especially in the breaking down of the dominion of the rajah of Bhurtpore, of which the natives of India had long boasted themselves, but which was at length unable to withstand the growing power of the British in Hindoostan.







SARYÂT, A BOODE MONUMENT NEAR BENARES.

PLATE 1. 1832

## SARNAT,

### A BOODH MONUMENT, NEAR BENARES.

THIS singular and apparently very ancient structure is situated a few miles to the eastward of the city of Benares, beyond the European station called Secrole; it stands on an open plain, and the ground all around it is covered with burnt bricks. There is something peculiarly interesting in the look of this old tower; and from its total dissimilarity to any other building, either in its own neighbourhood or in any other part of India, it evidently bears the marks of having been erected in a ruder age, and by another kind of people than those who for many centuries have been raising buildings on the continent of Hindoostan.

In the India Gazetteer there is the following account of this remarkable, and, at least as far as its style is concerned, solitary structure:—"Some miles to the eastward of Seroli, (*Secrole*,) there is an extraordinary monument called the Saranath. It appears to be a solid mass of masonry, from forty to fifty feet in diameter, originally shaped like a beehive, but the upper part has since crumbled down." This description would lead the reader to suppose that it was of a regular form from the bottom to the top, when, as may be seen in some measure in the drawing, the upper portion of it seems always to have been less in circumference than the lower. "Externally it is cased with large blocks of stone exceedingly well fitted and polished, and decorated near the base with a broad belt of ornamental carving, representing a wreath, and differing much from purely Hindoo sculpture.

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Indeed, it much more resembles the building seen by Mr. Elphinstone during his embassy to Caubul, of which he has given an engraving, and to which he ascribes a Greek origin. At Benares, the Saranath is supposed to have been a Boodh structure, from its resemblance to certain tumuli discovered in Ceylon, and to the dagops in the Booddhist cave-temples in the west of India." The writer is unable to give the exact dimensions of this building, but, from the foregoing account, it must be about a hundred and fifty feet in circumference; and, judging by the eye, it would probably be found to be above, rather than under, a hundred feet in height. The lower part, as far as can be seen where it is most broken, appears to be a solid mass of stone work: the upper part is so much in ruins, and so rough, that no remains of the casing can be seen; it appears to have been built of brick altogether, and is said by some to be a posterior work; in which case the original structure would correspond better with the monument seen by Mr. Elphinstone in his journey from Caubul.

While searching for ruins, between the Indus and Hydaspes, in the neighbourhood of what Major Wilford supposed to be the site of Taxila, Mr. Elphinstone found the building, that the monument of Sarnât is said so much to resemble; and from his description of it, given in the introduction to the account of Caubul, the similarity is certainly very striking, with the exception of the brick work on the top of the pile that is represented in this plate. After stating that they met with no ruins of such antiquity as to have any pretensions to a connection with Taxila, Mr. Elphinstone goes on to say:—"We, however, at length discovered a remarkable building, which seemed at first to be a cupola, but, when approached, was found to be a solid structure, on a low artificial mound. The height from the top of the mound to the top of the building was about seventy feet, and the circumference was about a hundred and fifty paces. It was built of large pieces of hard stone, common in the

## SARNAT.

neighbourhood, mixed with smaller pieces of a sandy stone; the greater part of the outside was cased with the first mentioned stone cut quite smooth. Some broad steps lead to the base of the pile: round the base is a moulding, on which are pilasters about four feet high, and six feet asunder; these have plain capitals, and support a cornice marked with parallel lines and beadings. The building then retires, leaving a ledge of a foot or two broad, from which rises a perpendicular wall of about six feet high: about a foot above the ledge, is a fillet formed by stones projecting a very little from the wall; and at the top of the wall is a cornice of a greater projection, from which the sphere springs. The top is flat, and forms an area of eleven paces long, by five broad; there are the foundations of walls upon this level space at the summit. The natives call it the *Tope* of Mauncyaula, and say that it was built by the gods."

In a paper of Mr. William Erskine's, published in the Bombay Transactions, on the remains of the Booddhists in India, there are the following remarks relative to the building that is described above, and to the monument at Sarnât. "If we descend towards India, neglecting Kashmire, where from history we know that the religion of Booddh once prevailed, we find in the Punjab, beyond the Hydaspes, the *tope* or mound of Manikyala, described by Mr. Elphinstone; a building like a cupola, seventy feet high, the origin of which is unknown, but which in its form and whole appearance carries along with it sufficient proof that it was a magnificent dagop, constructed at a remote period by persons of the Booddhist faith. About five miles from Benares is a structure very much resembling that seen by Mr. Elphinstone at Manikyala. In describing it, I am proud to be permitted to use the words of a lady distinguished for her intelligence and research, who visited it a few years ago." The following is an extract from a manuscript journal of the Hon. Mrs. Stewart Mackenzie:—"It is a circular mass of brick work," (some-



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what curious it is, how frequently travellers materially differ from each other, in their description of the same thing—the lower half of this building, certainly seems to be a pile of solid masonry:) “there has been a casing of stone work to it, which in many places has been removed. Where it remains, it exhibits some good carving of high-wrought borders, in which the figure of Boodh is a kind of medallion among a rich pattern of leaves and flowers. There have been, all around, eight projections from the mass, standing out by the stones advancing about eight inches, (see the engraving.) About mid-height it grows smaller, exactly in the shape of a daghope; but towards the top it is a mere mass of ruins.” The foundations of a very large building are to be traced about two hundred yards off. “There is no tradition whatever of the use or nature of this building, but it struck me immediately to be the same kind of building that I had seen in the courts of Boodh temples at Ceylon, there called the *taut* of Boodh; and it also resembles the emblem in the Cave of Carlee, and in the Biswakurma at Ellora. There are now no Booddhists near Benares; but a little miserable pagoda, about a hundred yards off, is reckoned by the Brahmins the most sacred spot in the neighbourhood of Benares. It is a singular thing, that, both here and at Gya, the favourite seats of religions so hostile to each other should be the same.” Mr. Erskine responds to this last remark, and says, that many other instances strengthen the observation.





THE TEMPLE AT KOLKATA

1880-1881

## BEJAPORE.

THIS view of the city of Bejapore is taken from a spot, in which appears to have been the principal street in the town: the dome of the Jumma Musjid (or chief mosque) is seen on the left hand in the plate. In this part of the city, not far from its centre, it is, that the main portion of the present inhabitants reside, either in the remains of some of the buildings, or in huts of their own constructing. Few in number, and very poor in condition, are those who dwell at this time amid the mouldering ruins, and decaying splendour of Bejapore. A more remarkable example of the vanity of all human grandeur, or of the short continuance of human power, than this desolate place affords, cannot, perhaps, be met with in the whole world. Its architectural remains may vie in size, magnificence, and beauty, with those of nations that have been longest established upon earth; while the actual existence of its dominion, scarcely doubles the term of time to which a man's natural life extends in these days.

Captain W. H. Sykes, in his short account of this city, found in the third volume of the Bombay Transactions, gives the following description of the Jumma Musjid: "As in all Mussulman cities, the Jumma Musjid is the largest and most splendid of those edifices consecrated to prayer. It consists of a large, but light dome, supported upon parallel rows of lofty arches, open in the front, but enclosed on the three other



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sides ; an open space is in front of the building, with a fine piazza running along the sides of it, to the distance of a hundred yards, with arches of the same description as those that support the roof of the mosque ; at the end, a high wall extends across the area, in which there is a handsome gateway. A reservoir of water, with a fountain, occupies the centre of this space of ground. The Mehrab, or altar-piece, (if it may be so called,) is very highly gilt, and covered with Arabic sentences, in gold letters."

The following information respecting the province of Bejapore is extracted from the India Gazetteer: "The western districts of this province are very mountainous, especially in the vicinity of the Ghauts, where hill-fortresses of great natural strength abound. The site selected for these strong-holds are nearly all of the same character, namely, isolated eminences, with flat summits, and sides perpendicular for fifty or a hundred feet from their upper margin, or easily made so by scarping. Being thus rendered inaccessible from below, except by one narrow and difficult path, all necessity for out-works is superseded, and the fortress usually presents only a wall cresting the edge of the precipice, instead of the numerous and intricate lines of defence which connect rock with rock, from the base to the summit of the fortified droogs in the south of India."

The captures of many of these hill fortifications, by regular siege, surprise, and stratagem, both in the wars of the natives themselves in former times, as well as those in which Europeans have been engaged in later years, form circumstances of powerful interest in the history of Hindoostan. An exploit in the taking of the fortress of Singhur, was performed by the followers of Sivagee, the celebrated Mahratta chieftain, whose deeds are so mixed up with the later part of the history of the Bejapore empire, that a short account of it may, perhaps, not be considered as very inappropriately introduced in this place.

## BEJAPORE.

This formidable fortress, with its high and steep sides and level summit, is plainly seen from the city of Poonah, lying in a south-westerly direction. Sivagee, at the time of the surprise and capture of Singhur, was engaged in the wars, that his insurrection against the authority of the emperor Aurungzebe had created. The full account of this achievement is detailed in Grant Duff's History of the Mahrattas; and it is said by him to be more distinctly and consistently given in the Mahratta manuscripts, than any other enterprise that was undertaken in that peculiar period of trouble in which the province of the Deccan was involved.

It appears, that about a thousand of that portion of Sivagees soldiers, called Mawullees, assembled by different paths, at the foot of the rock of Singhur, according to the words of the Mahratta manuscript, "on the ninth night of the dark half of the moon in the month Magh," (February, in the year 1670,) under the orders of a tried and daring commander of Sivagees, called Tannagee Maloosray. Choosing a part the most difficult of access, as being the least liable to discovery, one of their number mounted the rock, and made fast a rope ladder, by which they ascended one by one, and laid down as they gained the inside. Scarcely three hundred of them had entered the fort, when something alarmed the garrison, and induced Tannagee to push forward, in hopes of still surprising them. A desperate conflict ensued; the Mawullees, though prematurely discovered, and opposed to very superior numbers, were gaining ground, when their leader fell. They lost confidence, and were retreating to the place where they had escalated, when they were met by the brother of Tannagee, with the reserve. Sooryagee rallied the fugitives, and told them the ropes were destroyed, and that now was the time to prove themselves Sivagees Mawullees. The arrival of their companions, and the presence of a leader, made them turn with a resolution that nothing could resist. "Hur, hur, Mahdeo," their usual

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cry in desperate onsets, resounded as they closed, and they soon found themselves in possession of the fort. The loss of the assailants was about one-third their number—upwards of three hundred men; while, of those who defended the fort, five hundred of the Rajpoots, with their commander, were slain; and many others, choosing the fearful alternative of seeking to escape over the rock, were dashed to pieces in the attempt.

“ There is nothing very remarkable in the agriculture or productions of Bejapore. The horses reared on the banks of the Beema were held in great estimation by the Mahrattas, and mounted their best cavalry. As this section of Hindoostan did not come under the sway of the Mogul emperors until long after the death of Abul Fazel, (a Mahomedan historian,) and remained but a short time in subjection, we have no ancient description of its condition.” This remark serves to shew how little dependence historians and topographers are disposed to place on any accounts respecting the continent of India, previous to the Mahomedan conquest; at least, as far as Hindoo information is concerned. This must continue to be a subject of regret to all who feel a curiosity respecting this great country, as, no doubt, the account of the Hindoos in earliest times, would form as interesting a portion of this world’s history, as any that former ages have handed down to us in an authentic and credible shape.







QUTUB MINAR, DELHI, INDIA.

FROM A SKETCH BY J. H. R.

## COOTUB MINAR—DELHI.

THIS very beautiful and extremely magnificent tower stands amidst the ruins that are found about twelve miles to the southward of the present city of Delhi. It does not appear to have connection or affinity with the buildings and ruins that surround it; and the writer believes, that the object for which it was erected is a matter of great uncertainty at this time. The gigantic dimensions of this minar, it being about one hundred and forty feet in circumference near the ground, for it has no regular base, and nearly two hundred and forty feet in height in its present state; the fine and substantial form in which it is built; the simplicity and beauty of its ornaments; and the richness of the materials used in its construction—render it an object as worthy the interest of the European traveller, and one as likely to strike him with satisfactory surprise, as any structure he will find in Hindoostan; with the exception, perhaps, of the Tāj-Mahal, at Agra, and a few other of the most remarkable buildings in the country.

Bishop Heber visited this minar; and the following description is extracted from the diary of his journey through, what may be called, his extensive diocese. “We left Delhi by the Agra gate, and rode through the same dismal field of tombs that we had traversed before, escorted by three of Skinner’s horse.” The writer of these notes,

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while he was at Delhi, became acquainted with Col. Alexander Skinner, who is partly a native of India, and commands a large body of irregular horse, attached, it may be said, to the East India Company. Col. Skinner bears a high and noble name with both Europeans and natives in the East, not only as a soldier, but likewise as an honourable and an upright man. In Lord Lake's wars, this commander and his corps were peculiarly distinguished for their faithful adherence to the British cause, and the valuable service they rendered in the arduous contest in which the English government in India were at that period engaged. Many acts of personal intrepidity are recounted of this officer; and there may be some, whose eye this passage may meet, who will probably remember the distinct and clear, at the same time modest and interesting, way in which they have heard Col. Skinner narrate many of the most perilous adventures that it was his lot to encounter and survive, in a land that has been at various times a theatre for the exercise of military skill, and the scene of martial enterprise and danger.—But to return to Bishop Heber's narrative: "Before we had cleared the ruins, another body of fifteen or twenty wild-looking horse, some with long spears, and some with matchlocks, galloped up from behind a large tomb; and their leader, dropping the point of his lance, said, that he was sent by the Rajah of Bullumghur, 'the fort of spears,' to conduct me through his district. We had no need of this further escort, but, as it was civilly intended, I of course took it civilly; and we went on together to a beautiful mausoleum, about five miles further, raised in honour of Sufter Jung, an ancestor of the King of Oude, and the tomb and garden around it are still kept in good repair. We left our horses here, under the charge of the Bullumghur Suwars, and proceeded on elephants that Mr. Elliott had stationed for us. Our route lay over a country still rocky and barren, and sprinkled with tombs and ruins, till, on ascending

## COOTUB MINAR—DELHI.

a little eminence, we saw one of the most extensive and striking scene of ruin that I have met with in any country. A very tolerable account of it is given in Hamilton's India, (see the first number of this work,) and I will only observe, that, the Cootub Minar, the object of principal attraction, is really the finest tower I have ever seen, and must, when its spire was complete, have been still more beautiful. The remaining great arches of the principal mosque, with their granite pillars, covered with inscriptions in the florid Cufic character, are as fine in their way, as any of the details of York minster. In the front of the principal of these arches is a metal pillar like that in Firoze Shah's castle, (near the walls of Delhi,) and several other remains of a Hindoo palace and temple, more ancient than the foundation of Cootub, and which I should have thought striking, if they had not been in such a neighbourhood. A multitude of ruined mosques, tombs, serais, &c., are packed close round, mostly in the Patan style of architecture, and some of them very fine. One, more particularly, on a hill, and surrounded by a wall, with battlements and towers, struck me as peculiarly suited, by its solid and simple architecture, to blend in its character, the fortress, tomb, and temple, and to be very appropriate to the religion of Islam. These Patans built like giants, and finished their work like jewellers. Yet the ornaments, florid as they are, in their proper places, are never thrown away, nor suffered to interfere with the general severe and solemn character of their edifices. The palace of the present imperial family is at some little distance behind these remains: it is a large, but paltry building, in a bad style of Italian architecture, and with a public road actually leading through its court-yard."

This remarkable building is constructed principally of red stone; but both white and black marble are used in the upper parts of it. The first division of it has a kind of fluting, alternately semicircular and angular round it; in the second



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division, the fluting is semicircular altogether; in the third division, it is entirely angular. The upper division, as it now remains, is smooth, and built of marble. There are belts of writing, (the supplier of these notes believes,) in Persian characters, encircling the building at different heights; and they make very beautiful ornaments. There are various other inscriptions also about it, which agree in stating the minar to have been built by the Sultan Shems-ud-din Altemsh, who reigned between the years of our Lord 1210 and 1231. A winding staircase goes up the centre of the tower, as in the monument of London, and some of the stones from the top having fallen down into the passage, makes it somewhat difficult to gain the summit, from which there is a grand view of the ruins that lie in such abundance to the south of modern Delhi. A large unfinished minar is found to the north of the Cootub, a hundred and thirty or forty yards' distance from it; commenced upon a scale almost double the magnitude of the immense tower that is now standing. It had not been carried up more than forty feet in height, when the project of raising it appears to have been abandoned: there are no steps in the winding passage up the middle of it; and it is said by the people about, to have been the intention of the constructors, that a man on horseback should have been able to ride up to the top.

This place is said to have been the scene of severe contention between the original Patan invaders of India, and the Hindoo sovereigns of Indraput; and the Mahomedans say, that five thousand martyrs to their religion lie interred in the neighbourhood.





VIEW OF A HOUSE NEAR CANTON.

## A VIEW ON A SMALL RIVER NEAR CANTON.

THE scene, that this plate represents, was drawn from a boat made fast to the bank of the same creek that is crossed by the bridge called Mah-Chung-Keow, which was given in a former number of this work; only, being sketched from a spot a mile or two nearer the entrance of this small river, where it widens considerably, it gives the stream an appearance of greater consequence, than it presents at the part where the bridge is thrown over it.—This rivulet, (as, by comparison with the mighty waters of the country in which it flows, it may well be called,) falls into the principal branch of the great river, not above a mile from the place, where the portion of it that passes the city of Canton, breaks away from its larger and parent stream. Canton is situated a very short distance from where this confluence occurs, so that the branch of the river, on which stands this only city in China, that Europeans, according to the present system, can visit, bears the same relation to the main artery of the Tigris, that the Hooghly, on which the town of Calcutta is built, does to the longer course, and still larger current of the Ganges.

Notice, with respect to the extreme dissimilarity of China, compared with other portions of the world, whether as far from it as the diameter of the earth will admit of, or as near to it as to be touching the confines of its dominions, has been taken in former descriptions of plates representing views in the neighbourhood of Macao and Canton, which, together



## CANTON.

with the sides of the river in passing up and down, is all that foreigners are permitted to see of this extraordinary empire. Nor is it only as regards the outward difference that exists in the general aspect of the country, or appearance, manners, and customs of the people, that this nation is distinguished from all others upon the face of the globe; but its mode of government, laws, and regulations, also, in a great measure partake of this peculiarity of having a fashion of its own, for every thing that relates to it. A few passages, therefore, from some notes on the "General Spirit and Character of the Chinese laws," printed in an appendix to Sir George Staunton's "Miscellaneous Notices relating to China;" given, as extracted from the *Edinburgh Review* for August, 1810, may, perhaps, be read with considerable interest: "Our readers, we suppose, would not thank us for an exact account of the divisions, books, and sections of this Chinese code, with a mere list of their titles, and of the subjects of which they treat. It will probably suit their purpose better, if we notice, in the first place, what struck us as most remarkable in the general character of the work, and then specify such enactments as appear to us to throw any valuable light on the genius and condition of the people, or on the nature of their peculiar institutions. And here we confess, that by far the most remarkable thing in this case, appeared to us to be, its great reasonableness, clearness, and consistency—the business-like brevity and directness of the various provisions, and the plainness and moderation of the language in which they are expressed,"—comparing them with the monstrous verbiage of other Asiatic productions. "In every thing relating to political freedom, or individual independence, it is, indeed, woefully defective; but, for the repression of disorder, and the gentle coercion of a vast population, it appears to be, in general, equally mild and efficacious. The state of society for which it was formed, appears incidentally to be in a low and wretched condition; but we do not know

## A VIEW NEAR CANTON.

that wiser means could have been devised for maintaining it in peace and tranquillity."

"One peculiarity which must strike an European—or at least the native of a free country—in perusing this Asiatic code is, the excessive severity with which all offences against the government are avenged; and the keen jealousy with which the most remote attack on the person or dignity of the emperor is repressed. Persons convicted of treasonable practices are to be put to death by slow and protracted torture—and all their male relations in the first degree indiscriminately beheaded, their female relations sold into slavery, and all their connexions residing in their family relentlessly put to death!! Another very remarkable feature in this code is, the indiscriminate frequency of corporal punishment. The bamboo is the great moral *panacea* of China; and offences of all descriptions, in every rank of society, are punished by flagellation. The highest officer of state is whipped like a common pickpocket; and there are at least fifty clauses in this code, by which, for particular offences, a general officer is ordered to receive fifty stripes, and to continue in the command of the army. These things sound strangely in our ears; and are, no doubt, accompanied in a certain degree with that general debasement of character which, according to our notions, must have existed to an extraordinary degree before they could be endured. The fact, however, probably is, that the disgrace which attaches to a blow, in modern Europe, is something greater than its natural share of degradation; and that we are indebted to the peculiar institution of chivalry, for the refined system of manners, which makes it worse than death for one in the rank of a gentleman to receive a blow. In China, they have no such delicacy; a blow is a bad thing, in so far as it is painful, and no farther; and, in a country where there seems to be no absolute sense of honour, there is, perhaps, no punishment so equal, and so manageable in its infliction."

## CANTON.

“How far the laws in China are impartially enforced, or conscientiously obeyed, we have not indeed the means of knowing ; and so slight is the connexion between good laws and national morality, that prohibitions often serve only to indicate the prevalence of crimes ; and the denunciation of severe punishments, to prove their impunity. Of one crime, indeed, and that the most heavily reprobated, perhaps, of any in this code, we know the Chinese to be almost universally guilty : and that is, the crime of corruption. At Canton, is it believed, that our traders have never yet met with an officer of government inaccessible to a bribe ; and where this system is universal, it is evident that the very foundations of justice and good government must be destroyed in every department of the state.” The concluding sentence of the extracts from which these quotations have been made, says, “That if the object of the Chinese government is merely to keep their subjects in order, they may boast of having as effectual provisions for that purpose, as any other people upon earth.”







THE TEMPLE, OLD MEXICO

1880

## RUINS IN OLD DELHI.

THE remains of the buildings represented in this Plate, are found standing amongst the most northern of the extensive ruins of Old Delhi, and within perhaps a mile of the walls of the present city. The circular Tower, in the front of the picture, is the most perfect of four structures, of the same description, that adorned the corners of a large platform raised upon arches; and in the centre of which the principal building, that appears to have been a tomb, is erected, and which may be seen on the left in the engraving. The name of this monument, no one, to whom the person who made the sketch of it, had an opportunity of applying for information, was able to supply, or any circumstance connected with it; but there is something in its form and appearance, that immediately arrests the eye of a draughtsman, as he passes through the midst of the multitude of ruins that lie about within the wide precincts of this ancient city. In looking to the right and to the left, as one who sketches is continually in the habit of doing, for subjects for the employment of his pencil, this Tower is probably the object of all others, amongst the many that present themselves, that he would first fix upon to delineate. These ruins are situated in the immediate neighbourhood of the decayed palace of Firoze Shah, out of the midst of which rises the cast-metal pillar, commonly called Firoze Shah's Lât, (*walking-stick*.) This old Patan palace has been a large and solid fortress, in which style all, or almost all, the buildings peculiar to that dynasty have been erected; denoting a time of danger, and bespeaking a necessary regard of personal security, in the rulers of these nations; in the same manner as the castellated style of the ancient Norman edifices in England betoken a period in which men were unable to

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dwell in safety in unwall'd villages, and in defenceless habitations.

Some account of the present state of the city of Delhi has been rendered in former numbers of this work ; as well as various notices of its earlier condition, at least since the portion of Hindoostan, of which this city has long been the capital, had been possessed by the Mahomedans.

The circumstance that most distinguishes modern Delhi, is the siege that it had to withstand, in the year 1804, from the troops of Holkar, who, when he was retreating before Lord Lake from Muttra, sent a large force to invest it. This occurred in the same year that Holkar advanced into these territories, when he pursued Colonel Monson's division from Central India. Hamilton's Gazetteer gives the following short account of this transaction :—"The siege was commenced on the seventh day of October ; and, owing to a variety of pressing exigencies in other quarters, the garrison, at that time, was not only too small for the defence of so immense a city, but extremely faulty in composition, consisting partly of Mewaties, robbers by profession, and a body of irregular horse, whose fidelity could not be relied on. The Mewaties justified their previous character, by going over to the enemy at an early stage of the siege ; and the irregulars fled at the approach of their adversary, who, in consequence, advanced close up to the walls, which were in a dilapidated and accessible state. Having opened their batteries a few days afterwards, and several breaches being effected, as much by the concussion of the guns on the crumbling ramparts, as by the fire from without, the enemy made an attempt to carry the place by escalade, in which they were repulsed ; and soon afterwards their guns were spiked in the batteries, by a well-conducted sortie under Lieutenant Rose. Being thus baffled in all their endeavours, they moved off on the fifteenth of October, although they had prepared their mines, laid under the bastions between the Turkoman and

## RUINS IN OLD DELHI.

Ajmeer gates, ready to be loaded. In this manner, by the judicious arrangement of Colonels Burn and Ochterlony, and the determined resistance of the garrison, a small force was enabled to sustain a siege of nine days, repel and assault, and defend a city several miles in circumference, which had until that time always been given up on the first appearance of an enemy.

Although, in the course of this work, mention has been made, more than once, of the general appearance that the ruins of Old Delhi present at this day; and though it may appear like going over the same ground again and again, yet there is something about this scene of desolation so striking, and the remembrance of it remains so strongly impressed upon the recollection of the person who supplies these notes, and who was occupied for some weeks in wandering about these mouldering buildings, and contemplating them in all their points and bearings, that he is willing to believe he may be excused, in the minds of many, if he should offer another description of this deeply interesting mass of ruins, as extracted from Bishop Heber's journal, who appears to have felt a peculiar interest in viewing this melancholy wilderness of mosques, tombs, forts, and palaces. He says, " From the Agra gate, to the tomb of Humaioon, is a very awful scene of desolation—ruins after ruins, tombs after tombs, fragments of brick-work, freestone, granite, and marble, scattered every where over a soil naturally rocky and barren, without cultivation, except in one or two small spots, and without a single tree. I was reminded of Caffa in the Crimea, but this was Caffa on the scale of London, with the wretched fragments of a magnificence such as London itself cannot boast. The ruins really extended as far as the eye could reach, and our tract wound among them all the way. This was the seat of Old Delhi, as founded by the Patan kings, on the ruins of the still larger Hindoo city of Indraput. When the present city, which is certainly in a more advan-



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tageous situation, was founded by the Emperor Shah Jehan, he removed many of its inhabitants thither; most of the rest followed, to be near the palace and the principal markets; and, as during the Mahratta government there was no sleeping with safety without the walls, Old Delhi was soon entirely abandoned. The official name of the present city is Shahjehanpore, "City of the King of the World!" but the name of Delhi is always used in conversation, and in every writing but those which are immediately offered to the Emperor's eye. In passing along, Bishop Heber remarks the palace of Firoze Shah, that has been mentioned before, and gives the following account of it. "In our way, one mass of ruins larger than the rest was pointed out to us as the old Patan palace. It has been a large and solid fortress, in a plain and unornamented style of architecture, and would have been picturesque, had it been in a country where trees grow and ivy was green, but is here only ugly and melancholy. It is chiefly remarkable for a high black pillar of cast metal, called Firoze's Walking-stick. This was originally a Hindoo work, which stood in a temple in the same spot, and concerning which there was a tradition, like that attached to the coronation stone of the Scots, that, while it stood, the children of Brahma were to rule in Indraput. On the conquest of the country by the Mussulmans, the vanity of the prediction was shown, and Firoze enclosed it within the court of his palace, as a trophy of the victory of Islam over idolatry. It is covered with inscriptions, mostly Persian and Arabic, but that which is evidently the original, and probably contains the prophecy, is in a character now obsolete and unknown."

At this time, the children of Brahma, and the Islamites, are alike in subjection to a handful of strangers, who may well appear to them to have been cast out of the sea, to subdue, and possess themselves of, the great and magnificent empire of Hindoostan.





THE TEMPLE, HENDRAPORE.

## TAJ BOWLEE, BEJAPORE.

THIS fine reservoir of water is situated inside the walls of Bejapore, not far from the Mecca-gate ; and it appears to have been the principal well, out of the several hundred that are said to have been formed for the convenience of this city, in the days of its short-lived splendour.

Capt. Sykes, in his Notes respecting the principal Ruins of Bejapore, gives the following brief account of this well :—“The Tâj Bowlee, (or *Bowree*,) is a superb tank or well, nearly an hundred yards square, and fifty feet deep. The entrance to it is through a grand arch, on either side of which is a wing, for the accommodation of travellers ; the descent to the water is by a considerable flight of steps.”—Then, in the same account, follows the story of the founder of this tank, and the circumstance that gave rise to its formation ; which recounts a singular act of devotion in Mulik Scindal, one of the favourites of Mahomed Shah, the sixth king of Bejapore. This man was entrusted with the dangerous office of bringing, from a distance, a beautiful maiden for the haram of a despotic monarch ; and though the story states that the sacrifice he made, was for the purpose of retaining, at all events, the favour of the king ; yet, regard for his own life might have had some influence in producing the singular line of conduct he is reported to have adopted ; for the sequel of the account shews, that he only escaped death, on his return, by proving the impossibility of his having been guilty of the breach of trust which his enemies had laid to his charge. The sum of money that was bestowed as the reward of Mulik’s fidelity, was appropriated to the building the Tank

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## INDIA.

that is represented in this Plate; and as it is said to have been formed for the purpose of perpetuating his name, it is somewhat strange that it should not be distinguished by the appellation of its founder.

As various descriptions of the ruins of Bejapore have already been given, as this work has proceeded, and further accounts may yet have to be produced before it closes, an opportunity is taken in this place, where nothing of peculiar interest attaches to the object that is presented in the Plate, to make a few extracts, from a good source of information, that may convey some idea of a portion of the people themselves who inhabit the Deccan, of which country Bejapore forms one of the principal provinces. These notices may be found in a paper published in the third volume of the *Bombay Transactions*, and entitled "An Account of the Present State of the Township of Lony," by Thomas Coats, Esquire; and read before the Literary Society at Bombay, in the year 1820.

The town of Lony, with the land that appertains to it, lies within twenty miles of the city of Poonah, in a north-east direction.—"At a distance, the town has the appearance of a mass of crumbling clay walls, with a few stunted trees growing out of them, and here or there a building, like a barn or stable, covered with red tiles. On entering the town, appearances are not more prepossessing: nothing meets the eye but filth and misery, a total neglect of all regularity, neatness, and comfort: what seemed crumbling clay walls, are the dwelling-houses of the great body of the inhabitants, made of sun-dried bricks of white calcareous earth, with terraced tops of the same material; some, however, are uninhabited ruins; and some have pieces of straw-thatch thrown up against them, to shelter some wretched people, and their cattle, who have not the means of getting better lodgings. The buildings, (*temples*, &c.) are put down without any attention to regularity: narrow, dirty, crooked lanes, wind through amongst some of them; some are in clusters

## TAJ BOWLEE, BEJAPORE.

of three and four, and others are entirely detached. The houses are generally constructed as if for defence, and have an impression of gloom and unsociableness.

“The cultivators form almost the whole of the population of the township. They are termed generally Koonbees, and belong to the fourth, or servile class of Hindoos. They are rather low in stature, and lean in person; their hands, feet, and bones are small; and their muscles, although not bulky, are prominent, and often give a good shape to their limbs. Their average height is five feet four inches, and the average weight is seven stone ten pounds. Their hair is black and straight, and kept shorn, except on the upper lip, and a tuft on the crown of the head. Their complexion is bronze coloured of different shade; some families are nearly jet black. Their features, taken altogether, are often harsh, though entirely without any character of ferocity. Their organs of perception seem earlier unfolded than those of Europeans, and sooner shew marks of decay. In their moral character, they are temperate and industrious, which their hardiness, and patience under fatigue, enable them wonderfully to sustain. Although they are not remarkable for sharpness, they are not wanting in intelligence. They are minutely informed in every thing that relates to their own calling; and many of them are not without a tolerable knowledge of the leading events of the history of their own country. On the whole, they are better informed than the lower classes of our own countrymen, and certainly far surpass them in propriety and orderliness of demeanour. They are mild and unobtrusive in their manners, and quickly shrink from any thing like an opposite behaviour in others. Custom has taught them not to have much respect for their women, or rather, indeed, to look upon them with contempt; but they are always indulgent to them, and never put any restraint on their liberty. No person would ever be in want of a meal amongst them; and they are always kind and attentive to

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strangers, when there is nothing offensive in their manners. The vices of this people, which they chiefly owe to their government, are dissimulation, cunning, and a disregard to truth. They are naturally quiet ; but, when roused, they are not found by any means contemptible enemies.

“ Their ordinary food consists of different sorts of grain, pulse, greens, pods, roots, and fruits, hot spices, and oil, all the produce of their fields ; and milk, curds, and clarified butter : they are fond of the flesh of wild hogs, and of sheep, when they can get it. They are not restricted by religious prohibition from the use of spirituous liquors, but drinking is considered disreputable, and rarely practised. A cultivator, in his working dress, if dress it may be called, is a most wretched-looking being, seldom consisting of more than a dirty rag around the loins. His appearance is a good deal improved when in his holyday dress ; his turban is white, red, or green, and put on with some care. The body is covered with a frock of coarse whitish cloth, reaching down to the knee ; a white cotton cloth of a finer texture is thrown across his shoulders, or worn round his waist. His drawers are of the same materials with the frock, tied above with a running tape, and open at the knee. The legs are left bare ; and shoes, with round or square toes, worn down at the heel, or a pair of sandals, complete the dress.

“ Their religion inculcates the belief in future rewards and punishments, enjoins charity, benevolence, obedience to parents, &c. ; it respects all other modes of worship, but does not admit of proselytism. They are professedly followers of Mahadeo.”

This is a picture of the best of the inhabitants of the country, and of probably, now, the best part of the Deccan.







SEVEN STOREY RANGE, K. J. P. C. M.

## SEVEN-STORIED PALACE, BEJAPORE.

A MORE distant view of this building has been already given in an earlier number of this work, with an account of the situation that it occupies in the midst of the ruined city in which it forms so beautiful and conspicuous an object. The elegance and lightness of this structure exhibits a striking contrast to the solid and massive grandeur that so peculiarly characterizes almost all the remains of Bejapore; and the gracefulness of its style induced the person who took the original sketches, from which these engravings are produced, to make the nearer, and more elaborate representation of it, that is given in this Plate.

It would not be easy for the writer to describe the charm that is thrown around the ruins of Bejapore; or to find words to express the interest that the history of its short-lived splendour excites in the mind, while contemplating its present condition. It seems as if it were the capital of a nation that was born in a day; commencing in that magnificence and extensiveness, in which it is usual for other places only to terminate, and attaining the highest degree of architectural grandeur in the very earliest stage of its existence. The third, or, at farthest, the fourth generation of those who laid its foundations, saw its power overthrown; its princes slain, or made captives; its people scattered; and its walls and palaces, its mosques and sepulchres, left to the hand of time, to work upon them its slow but certain operation of ruin and destruction. The history of India might almost be traced in the remains of ruined cities, that cover the surface of the land, marking so strongly and distinctly almost every change that it has known; and giving an ap-

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proximation, at least, of the period of every event that had occurred, to bring about the revolutions which almost every part of it has experienced, from time to time, in the long course of its being.

After the dissolution of the Bhaminee empire of the Deccan, Aboul-Muzuffir Adil Shah founded the Adil Shahy sovereignty of Bejapore, which, in the year of our Lord 1489, comprehended, within the circle of its government, all the country from the Beemah to Bejapore. In 1502, he introduced the ceremonies of the Shiah sect of Mahomedans, which did not, prior to that era, exist in the Deccan. The successors on this throne were—Ismael Adil Shah. Mooloo Adil Shah, who, during his last illness, put to death several physicians who had failed in effecting his cure, beheading some, and treading others to death by elephants, so that all the surviving medical practitioners, being alarmed, fled his dominions: Ali Adil Shah, the next in succession, was assassinated; during the reign of this monarch, it was that the four Mahomedan sultans of the Deccan formed a confederacy against Ram Rajah, the Hindoo sovereign of Beejanagur; and, having totally defeated and slain him in battle, took and plundered the capital, and completely overturned this long-established Hindoo dynasty: Ibrahim Adil Shah the Second; in the course of whose reign the Mogul power, established in the north of Hindoostan, began to be severely felt in the Deccan: Mahomed Adil Shah; in this reign Sivagee, the Mahratta, revolted, which, with the Mogul conquests, reduced the Bejapore principality to the last extremity: Ali Adil Shah the Second; the reign of this prince was turbulent, and he enjoyed little more of royalty than the name, his country having been usurped by Sivagee and other vassals: Secunder Adil Shah, was the last of the kings of this nation; in his time it was that Aurungzebe besieged and took the city of Bejapore, and made a prisoner of its ruler, putting an end to its continuance as a separate state.



## SEVEN-STORIED PALACE, BEJAPORE.

From the time of the conquest of the province of Bejapore by the Mahomedans, until its final subjugation to the British power in 1818; this country appears to have continued in a neglected and very disorganized state, and subject to the depredations, and probably control, of the Mahrattas. It is said in the Indian Gazetteer, that, "after the conclusion of the war with Dowlut Row Sindia in 1804, the Mahratta territories in this province exhibited a scene of the most extraordinary anarchy, and, though nominally subject to the Peshwah, his authority scarcely extended beyond the city of Poonah, and was resisted by every petty head of a village. The different chiefs and leaders of banditti, by whom the country was occupied, were almost innumerable. These assumed the titles of Jaghiredars, although they were only Seringjamy Sirdars, of the Poonah state. In fact, there were few of the southern Jaghiredars who had any pretensions to the territories they occupied in the year 1803."

With respect to the present inhabitants of this country, the account is unfavourable, and little can be expected in the way of improvement in the land, while many of the people who belong to it, bear the character that is given them in the following extract, from the same authority that has just been quoted.

"South of Poonah, the Bheels are succeeded by the Ramooses, a more thoroughly subdued tribe, who principally inhabit the detached branches of the western Ghaut mountains stretching to the eastward. They have the same thievish habits as the Bheels, but have no peculiar language, and, being more intermingled with the lower castes of the Mahrattas, approach nearer to that people. They are a numerous community, spread over the Bejapore province, thieves by trade, yet often employed as police servants and village watchmen. They are without caste, but abstain from eating beef, and dislike husbandry and mechanic labour, but are much addicted to hunting, and other idle recreations.



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Like the Bheels, Coolies, and other depredators, the Ramooses are quiet under a vigorous government, but the reverse when the state-reins are in the least relaxed, as they then unite in bands, and subsist by plunder. Their principal strong holds are in the hills joining the Ghauts to the south-west of Satara, (a province between Poonah and Bejapore,) but they do not reach further south than Colapoor, or further east than the parallel of the latitude of Bejapore city." Again, "Until 1818, the city of Bejapore was comprehended in that portion of the province bearing the same name, belonging to the Poonah Mahrattas, during which time the ruins were the noted haunts of thieves, but these have been broken up since the introduction of the British authority. The district of Bejapore is chiefly inhabited by Canarese, who maintain their own language and manners, and in 1818 joined Sir Thomas Munro to expel their Mahratta rulers. By Mr. Chaplin, in 1820, the Mahrattas were reckoned to compose only one-eighth or one-tenth of the population, and were mostly soldiers and Brahmins."

The whole district of Bejapore appeared, to the writer of these notes, to be in an impoverished condition. The villages are few and poor, and the inhabitants scanty; it certainly stands a better chance (humanly speaking) of recovering itself now, than it has ever done since its breaking up as a great and powerful state; it may be, however, that its day has gone by, and that while the world lasts it may never rise again above its present condition. The wealth of the whole nation seems to have been expended upon the capital, for no ruins of any magnitude or consequence are found beyond the vicinity of the city itself; at least, to correspond in any way with the extraordinary grandeur that the remains of this metropolis exhibit.





AT THE TAJ MAHAL, AGRA.

## AURUNGZEBE'S TOMB, ROZAH.

THE small town of Rozah is situated about fourteen miles from the city of Aurungabad, and stands near the brow of the tabular mountain, on the side of which, the caves of Ellora are excavated. The town is surrounded by a well-built stone wall, and there have been some rather fine buildings of the same material in the interior, but they have already gone, or are fast going, into decay.

Besides the tombs that are contained within the walls of the town, there are several large Mahomedan shrines without, occupying a situation more immediately above the caves, than the position in which the town itself is built. Captain Canning, who was the British resident at Aurungabad, in the year 1823, when the writer of these notes visited that country, had fitted up one of these tombs as a dwelling-house for himself, to retire to during the hot season; and he had converted a dreary mansion of the dead, into a convenient and pleasant habitation for the living. The writer was staying for some weeks alone in this tomb; and there were circumstances in his situation peculiar enough to render it one of great interest, and to impress the recollection of it very strongly upon his mind. The proximity of the ancient and mysterious excavations of Ellora; the solemn beauty of the surrounding scenery; the air of sacredness that was thrown around the whole spot; the sense of his being an utter stranger in the land, unable to hold converse with any one; even the awful sound that the wind used to make in passing through the large and domed apartment that he occupied, served at times, especially in the night season, to create a deep and serious feeling in the mind, that may be more readily imagined than described.

The building represented in the plate stands in the town, and contains the ashes of the Emperor Aurungzebe, and, likewise, those of one of his sons; it holds, also, the remains



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of a celebrated Mahomedan saint, called Seid Zin ul Abdeen. It was, probably, the supposed sanctity of the spot, that caused Aurungzebe to choose it as the place of his interment; and most likely the simple austerity of the character that he either affected, or really possessed, prevented his preparing a sepulchre for himself, as it was not unusual with the rulers of Hindoostan to raise and garnish tombs for themselves. The Mahomedan sway began to decline from the time of Aurungzebe, and his successors might have had, neither the disposition nor the power to raise over his remains, that kind of magnificent and beautiful pile, which distinguishes the burying-place of so many of the Mahomedan kings, and nobles of Hindoostan.

Aurungzebe, who was the successful candidate after a long, terrible, and eventful struggle with his three brothers, for the kingdom of his father, Shah-Jehan, mounted the throne about the year of our Lord, 1658, near the close of the fortieth year of his age. The following remarks on the character of this great prince, are extracted from Col. Dow's History of Hindoostan, translated from the Persian, and there is certainly much, both in his habits, manners, policy, and mode of ruling, that might be considered not unworthy the imitation of even Christian potentates:—

“Aurungzebe, while yet but twelve years of age, stood constantly near the throne (of his father, Shah-Jehan;) and he made remarks with uncommon sagacity upon the merits of the causes which were agitated before his father. The emperor seemed highly delighted at the abilities, which, at a future time, ruined his own power. When in his early youth, appointed to the government of a province, he exhibited upon every occasion an utter aversion to flatterers: he admitted not into his presence men of dissolute manners; the first, he said, insulted his judgment; the latter, disgraced him as the guardian of the morality, as well as of the property, of his people. His dress was always

## AURUNGZEBE'S TOMB, ROZAH.

plain and simple. He wore upon festival days only cloth of gold adorned with jewels. When he rose in the morning, he plunged into the bath, and then retired for a short time to prayers. Religion suited the serious turn of his mind; from his youth he never stirred abroad on Friday; and did he happen to be in the field, or on a hunting party, he suspended all business, and diversions, on that day. Zealous for the faith of Mahomet, he rewarded proselytes with a liberal hand, though he did not choose to persecute those of different persuasions in matters of religion."

"He carried his austerity and regard for morality into the throne. He made strict laws against vices of every kind. In the administration of justice, he was indefatigable, vigilant, and exact. Capital punishments were almost unknown under Aurungzebe. The adherents of his brothers, who contended with him for the empire, were freely pardoned when they laid down their arms: mild and moderate through policy, he seemed to forget, that they had not been always his friends. His long experience in business, together with the acuteness, and retentiveness of his mind, rendered him master even of the details of the affairs of the empire. He remembered the rents, and was thoroughly acquainted with the usages, of every particular district. The governors of provinces, and collectors, when he examined them on the state of their respective departments, were afraid of misrepresentation or ignorance. His public buildings partook of the temper of his own mind; they were rather useful than splendid. At every stage, from Cabul to Aurungabad, from Guzerat to Bengal, he erected houses for the accommodation of travellers; bridges were built on the small rivers, and boats furnished for passing the large."

"In all the principal cities of India, the emperor founded universities; in every inferior town, he established schools. He called the learned men to court; those that were versed in the commentaries on the Koran, were raised to the dignity

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of judges in the different courts of justice." There is no such thing in a Christian land, as the raising of a judge to the bench, on account of his knowledge of the Scriptures.

"Aurangzebe was as experienced in war, as he was in the arts of peace. Though his personal courage was almost unparalleled, he always endeavoured to conquer more by stratagem than force. Such was his coolness in action, that, at the rising and the setting sun, the times appointed for prayer, he never neglected to attend to that duty, though in the midst of battle; he never engaged in any enterprise without prayer; and for every victory, he ordered a day of thanksgiving, and one of festivity and joy. In the art of writing, Aurungzebe excelled in an eminent degree. He was versed in the Persian and Arabic; he wrote the language of his ancestors the Moguls, and all the various dialects of India. In his diction he was concise and nervous; and he reduced all despatches to a brevity and precision, which prevented all misconstruction and perplexity. Though he entertained many women, according to the custom of his country, it was only for state. He contented himself with his lawful wives, and these only in succession; when one either died or became old. He spent very little time in the apartments of his women. He rose every morning at the dawn of day, and went into the bathing chamber, that communicated with a private chapel, to which he retired for half an hour to prayers."

Such is the character that historians have bestowed upon this powerful and assiduous monarch, who, though he appears to have used arts, stratagems, deceits, and it might be said treachery, in his way to the throne, yet when he had reached the summit of his ambition, he seems to have laid them all aside; and he has certainly left behind him a rare example of prudence, moderation, and righteousness in the exercise of sovereign power, that it might benefit every crowned head, to consider, and to imitate.







## KYLAS, CAVES OF ELLORA.

THIS plate represents the front of the excavated temple of Kylas, (or the Heaven of Siva,) which occupies a central situation in the range of these extraordinary productions of the labour and ingenuity of man. The writer is aware of the difficulty of fixing it upon the mind of any one, either by delineation or description, that the object, which he is endeavouring to describe by both of these means, is fairly cut out of the solid side of a hill : for he recollects, though he repeatedly looked over descriptions of these caves, both before he had any idea of ever seeing them, and after a visit to them became a distinct purpose in his mind, so little was he impressed with the idea of the object that was presented to his view, when he first arrived in front of this wonderful excavation, that the astonishment and delight occasioned by what he beheld, was as powerful, as it could possibly have been, had he never heard or read a word about it, or ever supposed that it had any existence, save in the wild imagination of an Eastern poet.

The engraving represents little besides the entrance to the body of the temple, and it serves more to shew its relative situation with the mountain from which it has its birth, and to explain the plan of its formation, than to display any portion of the mighty mass of figured, and variously ornamented stone, which, taken as a whole, the temple presents. The top of the pagoda, and the upper part of one of the obelisks, may be seen over the wall that connects the gateway, and chamber over it, with the scarp of the rock, from out of which the entire block has been hewn. The inner perpendicular side of the area is distinguished behind the temple; and the hill rises in the rear of all.

In the course of this work, Captain Sykes's account of the Ellora Caves, published in the Bombay Transactions, has been already quoted from, as containing good and sound

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information, both as to descriptions of the works themselves, as well as to the probable events and circumstances in Hindoo mythology, that the various compartments of figures may be intended to represent. Recourse is therefore had to the same source of information, in presenting an account of this extraordinary excavation.

“Kylas consists of a pagoda an hundred feet high, of a sugar-loaf form, surrounded by five chapels, being nearly miniatures of the greater temple. In front is a portico, with the Nagara Khana (or music room) over it. This is connected by a bridge retiring inwards to the temple of the Bull Nundi, which again is joined by a causeway to the main part of the temple; so that there is a communication from front to rear throughout the whole. From where the excavation into the hill commences, to the back of the colonnade that runs along the foot of the inner scarp of the area, is a distance of four hundred feet; but from the wall across the front of the area, it is only three hundred and twenty-three feet; shewing, the hill required to be cut into between seventy and eighty feet, in order to gain height for the gateway. The extreme breadth of the area is one hundred and eighty-five feet. The size of the temple may be judged by its filling up nearly the whole length, and the greatest part of the breadth, of this area. In the front wall that extends across the excavated space, there are niches with gigantic figures in them, (see the engraving.) In the centre is the door, on either side of which is a female door-keeper, with the mushroom-like figure shading her head, so frequently seen in Boodh Caves. Over the door is the Nagara Khana, the floor of which forms the roof of a passage leading from the entrance into the area. At the end of this passage, facing the door-way, Luximee is sculptured on the front of the basement of the Nundi's chapel. Luximee is sitting in the Boodh attitude, on lotus flowers, on the surface of the water. Two elephants are pouring water over her head; while two others are replenishing the empty vessels.”



## KYLAS, CAVES OF ELLORA.

Under the bridge that connects the front with the temple of the Nundi, the passage opens to the right and left into the area. On either hand are gigantic elephants standing in the open air, very much mutilated; near these the obelisks are left standing; they are square, and formed with considerable elegance, and highly and richly ornamented with sculpture. The uncommonly beautiful and highly decorated chapel of the Nundi occupies the centre of this outer part of the area, with the obelisks, and elephants standing as sentinels nearly abreast of it on each side. The lower part of this temple is solid, and forms a basement; the upper part has the chamber excavated in it that contains the sacred bull of Siva. On each side, near the basement of this chapel, there is a flight of steps that lead up to the front portico of the great temple, which stands likewise on a massive and solid basement, forming a foundation to the extensive chamber above, that occupies the front part of this immense pedestal, which is surmounted in the rear by the five pagodas, in form like the spires that the Hindoo architecture so often represents in their regularly erected temples. The whole of this mass is supported upon the backs of elephants, and animals resembling tigers, and in some instances griffins. The elephants are represented as if actually bearing the pressure of the mass above them.

“The Hall in this part of the temple is sixty-six feet long, by nearly fifty-six feet broad. The ceiling is flat, varying in height from sixteen to near eighteen feet; and it is supported by sixteen pillars, and twenty-two pilasters. The pillars run in right lines, but are discontinued in the middle of the hall, leaving an open space in the form of a parallelogram. The emblem, called the Lingham, shewing the dedication of the temple, occupies a recess opposite to the front portico. There are five entrances to this hall, one from the front, and one on each side, over each of which there is a portico; and two doors that enter behind, from the space of the basement that the pagodas occupy, one on each side of



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the sanctuary. The door-keepers to the Lingham are females, and have the mushroom-like figure over their heads. In the centre of the ceiling of the hall, Luximee Narrain is sculptured, and the eyes of the figure are upon you in whatever situation of the cave you may view it."

"Returning down the northern steps from the portico, a vast number of minute figures are cut in rows, and divided by lines in the north face of the basement of the portico. These sculptures represent the history and exploits of the Pandoowa, as related in the *Pandoo Prutab* and *Mahbharut*. The heroes Arjoon and Bismush are fighting in chariots drawn by horses. These noble animals are now never used in harness, except by those natives who adopt our customs, and chariots are unknown in war. The only weapons in use amongst the combatants are bows and arrows, spears and swords. In a similar manner, in the southern face of the basement of the portico, the actions of Ram are represented. Hunooman, Ram's monkey friend and servant, elongating his tail, and sitting on it in a coil, until he elevates himself above Rawan, on his throne at Lanka, is distinctly sculptured. This is the only figure of Hunooman in the many thousands at Ellora; and, as in the other excavations, few, if any, sculptures bearing any relation whatever either to the Pandoowa or Ram, are met with, may it not be supposed the illustrations of the history of these heroes was sculptured subsequently to the completion of the caves? If the work is coeval with Kylas, the slight notice of the heroes, and the inferior situations in which they are placed, favour the conclusion, that reverence for them, and their dependants, was then only in its infancy, and that it has since grown up into a worship."

It is expected that a representation of this temple, from one of the front corners, inside the open area, will be given in a future number, when a further account of it may be rendered.



THE TEMPLE OF VENUS, PAPHOS, CYPRUS.



## TOMB OF MAHOMED SHAH, BEJAPORE.

THE Tomb of Mahomed Shah is the largest and most conspicuous object amongst all the ruins of Bejapore; and it may be observed at a considerable distance, from almost every side as the city is approached. This building is large, massive, heavy, and inelegant, differing considerably from the general style of the Mahomedan tombs, both as to the form of its dome, as well as in the absence of minarets of that graceful description, which serve to ornament the generality of Mussulman sepulchres. But though the effect which this structure produces to the eye of the beholder, from a distance, is not altogether pleasing, yet when it is approached near enough to render all the parts of it distinguishable, its immense size, its square and massive form, the richness and propriety of its ornaments, and the venerable appearance that time has bestowed upon it, without having been able as yet to bring into ruin a single portion, or even to impair or shake its strength in the least degree, it claims, and probably receives, respect and admiration from every one who has the opportunity granted him of exploring the magnificent remains of Bejapore. The following description of this great pile is extracted from an account of the city of Bejapore, given by Capt. G. Sydenham, of the Madras Establishment, in the year 1811, and published in the 13th volume of the Asiatic Researches:—

“The most conspicuous object within the fort is the tomb of Sultan Mahomed, the last independent sovereign of the Adil Shahy dynasty. This stately building is 150 feet



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square in the inside, (one single room,) and, including the dome, upwards of 150 feet high. The diameter of this dome I take to be not less than 130 feet; its thickness I ascertained by measurement to be nine feet; and, as its shape is semicircular, its perpendicular height is of course 65 feet. The diameter in its concavity has been estimated at 117 feet; but, as I ascended to the top of the building, I found that the diameter of the outer circle was equal to the inner width of the building, from which, by subtracting double the thickness of the dome, its inner diameter was at once ascertained. There is a circular ledge, 12 feet broad, projecting into the area of the building from the bottom of the inner circumference of the dome, which is so ingeniously laid upon supports inclining inwards to the side-walls in graceful curves, that it does not apparently diminish the width of the room, but is rather an ornament to it. It cannot be called a cornice, but affords the same relief and effect. I found my way to it through a niche in the cupola, and, on raising my voice, the echo from the top was so perfect, that I could fancy it the voice of another person mimicking me.

“The tomb of the Sultan lies under a wooden canopy, in the centre of the room, on a platform of granite eighty feet square, and is raised four feet above the level of the floor. On the right of the Sultan’s tomb, as you enter, are the tombs of his son and his daughter-in-law; on the left, the tombs of a favourite dancing-girl, his daughter, and his wife. Over a lofty door-way, through which you enter on the southern side, are some Arabic inscriptions in *Togra* letters, which are sculptured in alto-relievo. The characters are gilded, and the ground is painted with a liquid preparation of *lajaward*, or lapis lazuli, which gives the whole an appearance of a beautiful distribution of gold and enamel. All the inscriptions that I shall have occasion to mention, are sculptured and ornamented after this fashion; and being disposed in all varieties of shape and figure, have a very elegant effect.

## TOMB OF MAHOMED SHAH, BEJAPORE.

They are said to be all extracts from the korân, but the characters are so entwined and interwoven with each other, that the quickest reader of this hand would find some difficulty in deciphering them. I was, however, successful in discovering a Persian inscription line, which is a chronogram on the death of the Sultan Mahomed. The line translated is, "The end of Mahomed was happy," and the date answering to it is 1067, Hijri, (A.D. 1656.) On the outside of this face is suspended from the top of the building, in a triangular chain, a large stone, which my philosophic conductor insisted upon calling 'thunder-bolt,' declaring that it possessed the virtue of protecting the fabric from injury." This is supposed to be a meteoric stone, and the natives at Bejapore call it *Bijlee puttur*, (lightning stone,) and maintain that it preserves the building from being struck by lightning.

"The elevation of the building, including the balustrades, which are six feet high, and exclusive of the dome, is one hundred and ten feet. These balustrades are relieved on each face by two cupolas near the corners; under them is a gallery about ten feet high and five broad, presenting to the front of each face a neat arcade of nineteen arches. At the four corners of the tomb are minarets (or rather towers) well adapted in their construction to the rest of the work. Their height, including that of the domes by which they are surmounted, is about one hundred and forty feet. Their shape is octagonal, one side of the octagon resting against a projection from the corner of the building, which contains a narrow circular staircase by which you ascend to the top. Each minaret has eight stories, seven of these are octagonal rooms of twelve feet diameter, with an arched roof; and each side of the octagon has an open arch six feet in depth."

"The general style of this tomb is grandeur and simplicity; and its construction does credit to the taste of the architect, and to the munificence of its projector. The tomb is raised on a terrace of granite, two hundred yards square, and two

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yards high, with a plain cornice on the edge. Opposite the eastern and western faces of the building on this platform are large fountains, and from the west side of it projects another terrace to the distance of thirty yards, at the end of which is situated the mosque, (see the representation,) which is twenty yards long, and has a handsome dome over its centre. The style of the mosque corresponds with that of the principal building, and its minarets are extremely elegant. The whole is situated within an enclosure of upwards of three hundred yards square, containing ranges of buildings with an arcade in front. The northern face is close to the rampart of the fort, and in the centre of the southern face is the *Nagara Khana*, (music-room,) through which you enter this court, after having passed an enclosure of between two and three hundred yards square, with an arcade on each face, containing ranges of rooms for public accommodation. From the top of the minarets you have a perfect view of the fort, and all the fine edifices that it contains, and of the country several miles beyond it in every direction. The tomb, and all its contiguous structures, were erected by Sultan Mahomed himself."

The sketch of this building was made from the edge of a tank of water that is said to have been formed by quarrying for the stone to build the tomb, and all its appurtenances; and certainly, when all its enclosures and platforms, the building itself, and the mosque, are taken into consideration, it must have indeed required an immense quantity of stone to have raised it. There was no other spot from which a better view of the tomb could have been obtained, independent of the advantage of the water in a picture. The drawing of water for irrigating the fields is represented in the plate; and the man who was employed about it, just stood still with his bullocks, until he was brought into the sketch.







THE HOUSE OF THE FARMER

## MAKUNDRA—MALWA.

THE village of Makundra is beautifully situated in a pass, through a ridge of mountains that divides the province of Malwa from the country of the Hara tribe, called Harowtee, in Ajmere. The pass of Makundra is situated about twenty-eight or thirty miles from the city of Kota, in Central India; and though it was, in earlier eastern wars, the scene of contending hosts, it is better known, in these times, as the first place at which the division, under General Monson, came in actual contact with the troops of Holkar, during the celebrated, though disastrous retreat of that commander, in the rains of the year 1804.

In the administration of the Marquis of Wellesley in India, and at the time that the British government was engaged in a war with the Mahratta chieftain, Jeswunt Rao Holkar, it was, that the well-known retreat of Gen. Monson took place. Lord Lake was at that period commander-in-chief of the British forces, and Major-General Wellesley, now the Duke of Wellington, commanded a large division of the army employed in this service. At the commencement of hostilities, Holkar appears to have been far up in the north, in or near the territories of the Rajah of Jeypoor, who was at that time considered as an ally of the English government; and upon Lord Lake's advancing from the direction of Delhi towards him, he retreated to the southward by way of Kota, with considerable precipitation. General Monson's corps was a detachment from Lord Lake's army, sent forward in the first place to protect Jeypoor, and afterwards to

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follow Holkar on his retreat to the southward, where his own territories lay. In the common course of successful events that attended the British arms at that period, he could probably have had scarcely any idea that he should so soon find himself in his turn flying in the utmost haste, and in the greatest distress, before the enemy that he was then pursuing. Lord Lake seems, by the accounts given of that war, in "Mill's History of British India," to have followed Holkar as far as Rampoor, a large town, and strong fortress, forming the great protection of the northern boundary of Holkar's dominions. A detachment, under the command of Lieut.-Colonel Dow, stormed and took possession of Rampoor, on the 16th of May, (1804.) After the reduction of this place, the commander-in-chief appears to have considered it unnecessary to maintain so advanced a position; and he retired, it is said, into cantonments within the British dominions, leaving General Monson to make such a disposition of his force as would preclude, in that direction, any sort of danger from Holkar's return.

Monson's brigade continued to advance, and on the first of July, in the height of the rains, he was at Sonara, within twenty coss (about forty miles) of the camp of Holkar, which contained the whole of his cavalry, brigades, and guns. On the same day, a party from the British detachment stormed with great gallantry, and made themselves masters of the strong fort of Hinglais-Ghur. The commander-in-chief appears to have set a high value on this acquisition; which he thought would secure the supplies of Monson, if he advanced to the support of the army from Guzerat, and afford protection to the people of the surrounding districts, who appeared to be well inclined to the British cause. The force under Monson, at this time, consisted of five battalions of Sepoys, with artillery in proportion, and two bodies of irregular horse, about three thousand strong, advanced to about fifty miles to the southward of the Makundra pass, where some motion of Holkar's seems



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to have produced alarm, and caused him to make the first movement of retreat on the morning of the 8th of July. He retired to the Makundra pass, and on the 10th, a large body of the enemy's cavalry appeared: on the following day, Holkar summoned the detachment to surrender their arms, and on their refusing to do so, he attacked the British corps with great vigour, but without being able to make any sensible impression; this encounter most probably took place near the southern entrance of the pass. Monson, not regarding his position as tenable, Holkar having only used his cavalry in this attack, and fearing lest they should get in his rear, determined to retire to Kota, where he arrived on the morning of the 12th, after having been excessively harassed, both by the enemy, and by the rain, that fell in torrents. The Rajah of Kota refused to admit them, or to grant them supplies. The detachment, in great distress, and having abandoned their guns, reached the Chumbul on the 19th, but found it impassable; on the 18th, the European artillerymen were crossed on elephants, and sent on to Rampoor. It was not until the 23d and 24th that the troops could cross this river, continually exposed to the attacks of the enemy, though in one instance becoming themselves the assailants. On the morning of the 25th, the whole retreated towards Rampoor, harassed by the hill people and banditti, and arrived at that place on the 27th.

At Rampoor, General Monson being joined by some troops sent from Agra to his relief, determined to continue his retreat to Khooshul-Ghur, where he expected to find succours from Scindia, leaving a sufficient garrison for the protection of Rampoor. On the 22d of August he reached the river Bannas, but found it was not fordable until the 24th, when the last battalion encountered a serious attack from the enemy, and escaped with great difficulty. On the night of the 25th of August, this distressed detachment reached Khooshul-Ghur, having been obliged to aban-

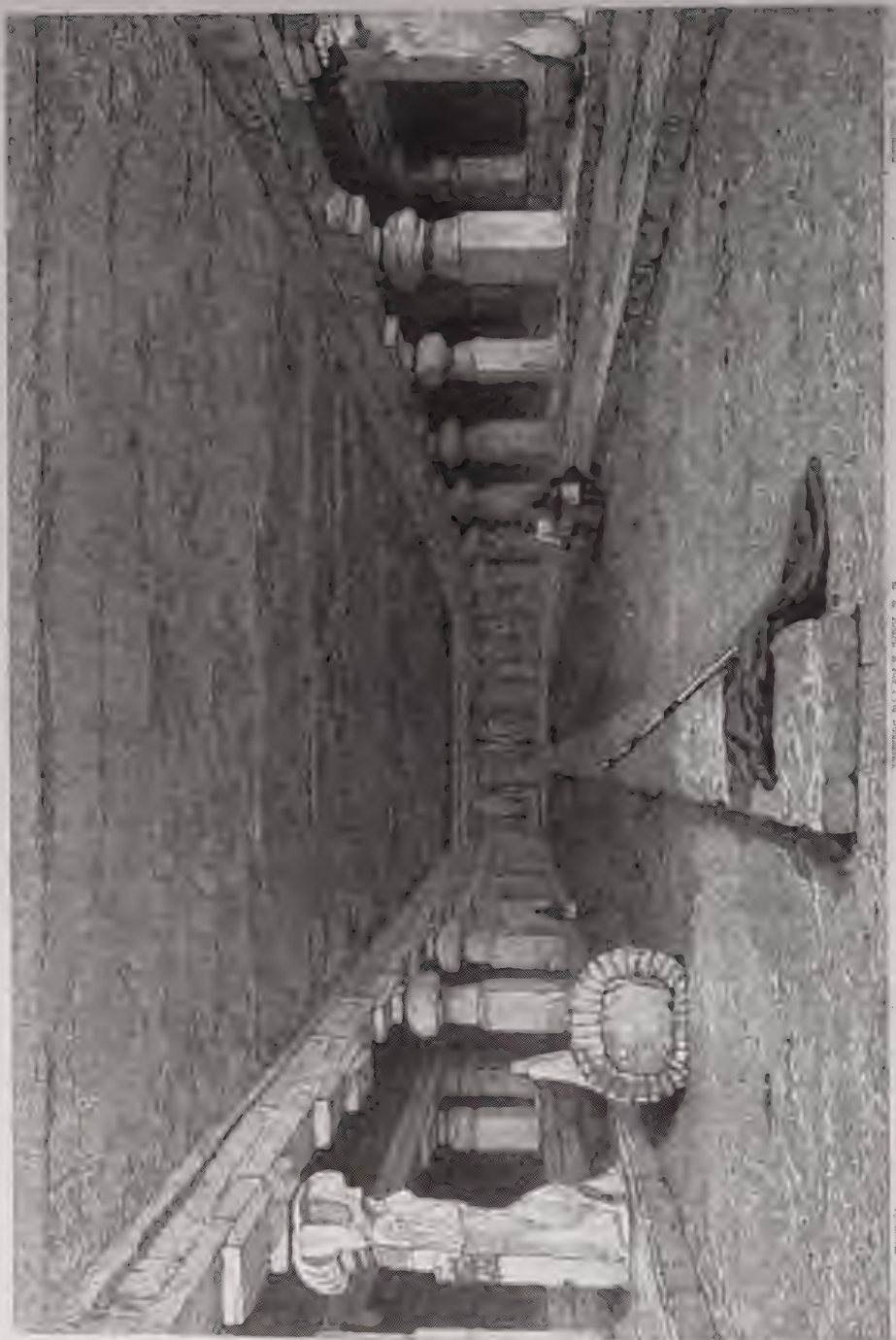


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don their baggage. At this place, on the 26th, two companies of Sepoys, and a body of irregular horse, deserted to the enemy; and on the same day the retreat was continued, with the troops in an oblong square, Holkar's cavalry and guns making repeated attempts to penetrate the mass; on the night of the 27th they arrived at Hindown, and took possession of an old mud fortress in that place. On their leaving Hindown, they experienced the most formidable attack that was made on them during the whole march, but though so much harassed and fatigued, they appear to have repelled it with great spirit. They reached the Biana pass about sunset on the 28th, but the enemy's guns obliged them to continue retreating during the night, in which they fell into confusion, but they finally reached Agra in straggling parties on the 31st of August.

No one, unacquainted with the state of the country in India during the rainy season, can well imagine what this unfortunate detachment had to encounter and endure; and whatever difference of opinion might have existed, either in India or in England, as to the necessity of a retrograde movement at all, there is no question, but that it was conducted with great ability on the part of the commander, and furnished a fine example of the firmness, patience, and, considering all the circumstances, faithfulness of the native soldiers of India, when subjected to British discipline, and commanded by British officers. Few events, in the long and arduous wars in which the English government in India have been from time to time engaged, excited greater interest than Monson's retreat.





TEMPLE OF EGYPT, MUSEUM, BRITISH MUSEUM

## DER WARRA—CAVES OF ELLORA.

THE Dher Warra is the cave at the southern extremity of the excavations at Ellora; and as the name that it now bears signifies "Quarters of the *Dhairs*," (the writer believes, scavengers,) it is considered, by the Brahmins, as unworthy to be entered even by European visitors; and they remonstrated with the person who gives this short account of it, upon what they considered such an act of degradation, as the entering this cave would exhibit. At first they refused even to approach the entrance; but when they found that their remonstrances were made in vain, in a few days their scruples gave way, and they walked in and out, while the sketch from which this plate is made was in progress, without any apparent feelings of compunction. That the present name has nothing whatever to do with the original object of this grand excavation, which is dedicated to Boodh, is very apparent; and its dedication to Boodh would no more apply as an objection in the mind of the Brahmin, so as to prevent him from condescending to go into it, than it would in the case of the Biswa Kurm, or any other Boodh cavern at Ellora, into which they go without hesitation.

In Captain Sykes's account of the Caves of Ellora, to be found in the third volume of the Bombay Transactions, and from which large extracts have already been made in the course of this work, there is the following account of this excavation:—"The next and last caves (there are some



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lesser ones attached to this grand temple) are those called the Dher Warra. They are divided from the Biswa Kurm only by a Nullah, the water of which is precipitated over the front of one of them. The Brahmins usually endeavour to avoid taking the visitor to see these caves, from the idea of pollution with which they have associated them. The caves are all dedicated to Boodh, and have been very highly finished; but many of the pillars of the grand cave have fallen and been removed; they were less bulky than the pillars in other caves, and consequently more elegant. The principal cave is frequently occupied by cattle and goats; and the accumulated filth, and myriads of fleas that blacken you in an instant, render the appellation of Dher Warra much more appropriate, from local causes, than the name of any other cave at Ellora. Boodh every where appears; and the principal figure in the sanctuary of each cave is colossal. There are frequent sculptures of the Now Grah (nine planets) on the walls. The Dharpals (door-keepers) to the sanctuary, in the cave nearest Biswa Kurm, have highly wrought caps. In the centre of one cap is a sitting figure of Boodh; and in the centre of the cap of the other Dharpal, is the hemispherical figure, (or Phallus,) which has doubtless some mystical affinity to the idol. The attendants of Sew, (or Siva, the great Brahminical idol,) in a similar manner wear his symbols in their caps."

The Dher Warra is certainly more simple, both as to its form as well as ornament, than any other excavation at Ellora; but its magnitude, and the fine rows of columns that run along on either side, renders the general view of it, from the entrance, from under which the sketch was taken, as imposing, or more so, than in the case of any other of the grand assemblage of caves that the range at Ellora presents. The front is very open, and there is no exterior ornament; but there are gigantic sitting figures, (if the writer's recollection serves him,) about the entrance of the lesser of this set

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of caves, one especially that would, from the position it occupies under the rock, form a beautiful piece of foreground to the whole side-face view of the hill out of which these excavations are so laboriously and curiously wrought. The principal cave, which is the one here represented, may be about a hundred feet long, by forty feet in breadth, not including the recesses that are seen on either side in the representation. The two long stripes of stone that run from front to rear of this cave are remarkable; and Sir Charles Malet, in his account of the caves of Ellora, (see the 6th vol. of the Asiatic Researches,) describes them as intended for seats, either for students, scribes, or sellers of commodities, a convenient passage lying between them up to the idol at the end of the cave. The last is not at all an improbable idea, as to the purpose for which these seats were left, and applied, considering the trading spirit of the Hindoos, and the custom of the exposure of goods for sale at all religious festivals, and places of pilgrimage, at this day.

In a letter of Sir Charles Malet's, annexed to the description of the caves alluded to above, and addressed to Sir John Shore, who was then president of the Asiatic Society, and bearing the date of December, 1794, there is the following striking passage on the supposed cause of such works as the caves of Ellora having ever been undertaken and completed. "The ancient Brahmins avoided the contamination of cities, and affected the purity and simplicity of rural retirement; when far removed from observation, the imagination of their disciples probably enhanced the merit of their sanctity. To alleviate the austerities, and to gratify the devout propensities of these holy men, naturally became objects of pious emulation. Under this influence, the munificence of princes may have been engaged to provide them retreats, which, sanctified by the symbols of their adoration, were at once suited in simplicity and seclusion to those for whom they were intended, and in grandeur to the magnificence of their founders. Thus,

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power and wealth may have been combined, under the guidance of enthusiasm, to produce monuments scarce less extraordinary, or less permanent, though less conspicuous, and less known, than the Pyramids of Egypt."

"And, though the high antiquity of the generality of these excavations is incontrovertible, being lost in fable, and vulgarly ascribed to the preternatural power of the five Pandoo brothers; yet," says Sir Charles Malet, "there are exceptions, of which I saw an instance in a hill in the neighbourhood of Aurungabad, where there are two excavations, but of inconsiderable dimensions, formed, as I was credibly assured by Rajah Paur Sing, one of the Rajpoot Ameer, of Aurungzebe's court, as a place of retirement during his attendance on that monarch." It is certainly somewhat remarkable, that there should not only be no account of the period at which such stupendous and beautiful works as the Caves of Ellora were executed, in Hindoo history or tradition; but that even no clue should be found, by which the searching spirit of the present possessors of India might be able solve a question of so much interest, as the origin of these extraordinary excavations involves. The silence of the Greek writers on this subject is perplexing, as it may be supposed that the power of India began to decline, from the time that the conquering armies of Alexander the Great first penetrated Hindoostan; so that in all probability the caves existed before that period.







## JUMMA MUSJID—MANDOO.

SOME account has already been given, relative to the situation of the once grand and celebrated, but now ruined and deserted city of Mandoo; which, considering its former magnificence and importance, viewing its commanding and picturesque position, and reflecting upon its present wild and desolate state, forms a place of as deep and serious interest to the traveller, as any one of the ancient provincial capitals of Hindoostan. In the Indian Gazetteer it is said, "The luxuriance of the vegetation, and the mass of the ruins on the mountain of Mandoo, and for miles around, have a general resemblance to the site of Gour, the ancient capital of Bengal; but Mandoo has a decided advantage in the scale of its edifices, and still more in the natural beauty of its landscape."

Sir John Malcolm in his Memoir of Central India, gives the following short notice of this city:—"Mandoo lies nearly south-east, and at a distance of fifteen miles from Dhar, and had been irregularly fortified, according to the Hindoo accounts, by a prince of the name of Jye Singh Deo, but we never find it mentioned as a capital, and though it was before inhabited, we may refer its origin, as a place of any importance, to Hoshung Shah, on whose death it became the seat of government of his family." Dhar was the first capital founded by the Mahomedans in Malwa, on their setting up an independent government under Dilawar Khan

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Ghoree, who taking advantage of the confused state into which India was thrown by the invasion of Timur, towards the close of the fourteenth century, shook off the authority of the sovereign of Delhi.

“The site of Mandoo was very inviting. The space chosen by Hoshung Shah, for his future capital, is thirty-seven miles in circumference. It extends along the crest of the Vindhya range, about eight miles, and is parted from the table-land of Malwa, with which it is upon a level, by an abrupt and rugged valley of unequal depth, but no where less than two hundred feet, and generally from three to four hundred yards in breadth. On the brink of this valley, (which after rounding the city, descends in the form of wild and rugged ravines to the lower country, both to the east and west,) and on the summit of the ridge of the Vindhya mountains, which form the southern face of Mandoo, a wall of considerable height was built, which, added to the natural strength of the ground, made it unassailable to any but a regular attack; and this advantage, which gave security to property, combined with the salubrity of the air, abundance of water, and the rich nature of the ground that was encircled within the limits of the new capital, caused it early to attain a state of great prosperity.”

“Hoshung Shah was succeeded by his son, a weak and dissolute sovereign, who was dethroned by his minister, Mahomed Khiljee, whose conduct, after he attained power, redeemed the crime of usurpation. It was to this prince that Mandoo owed its fame and splendour; and the magnificent tomb over Hoshung Shah, and the college and palaces that he built, give testimony of his respect for the memory of his benefactor, and of a regard and consideration for his subjects, that entitle him to that high reputation which he has attained among the Mahomedan princes of India. His reign, which lasted thirty-four years, appears, from Ferishta's account, to have been a scene of constant action.

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His life was passed in camp; but, with the exception of the invasion of Malwa by Ahmed Shah, monarch of Guzerat, the operations of Mahomed Khiljee were beyond the limits of his own kingdom, the subjects of which enjoyed a prosperity and repose proportioned to the activity and energy of their warlike prince. Though living almost always in the field, his taste and magnificence adorned and enriched every part of his territories; and, besides the monuments of his splendour which have been already noticed, there are ruins of many palaces, built by him, at Nalcha, a town beautifully situated six miles north of Mandoo, on the verge of the rich open country which here approaches those mountains and great ravines, by which the site of that capital has been described as bounded and defended." As a proof of the riches and magnificence of the city of Mandoo, it is mentioned in the same history from which these quotations have been made, that, at the coronation of the grandson of the last monarch spoken of, seven hundred elephants, in velvet housings, walked in the procession through the streets of this city. It is seldom that any other animal but the tiger, is now seen to be passing over the same ground.

"The Mahomedan monarchs of Malwa attained, at one period, a very considerable degree of power. From their coins, of which there are numbers to be obtained, they appear to have assumed all those proud and pompous titles which it is the usage of Mahomedan princes to do. It is not easy, at so remote a period, to judge with accuracy even the general character of their government; but the magnificent ruins of Mandoo, and the numerous remains of towns and villages, on spots now desolate, prove that this province must, under their sway, have attained very great prosperity. There is one fact, however, certain, that they never completely subdued the Rajpoot princes, and petty chiefs in their vicinity, and, indeed, within the precincts of their kingdom. The boldest and the wisest of the princes of this



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race, seem to have pursued the policy of the emperors of Delhi, in regard to these brave Hindoos—to have been content with nominal submission, a moderate tribute, and occasional military service. This is proved from the condition in which the Rajpoot chiefs appeared, whenever invited or provoked to opposition, by the weakness or wickedness of their Mahomedan superiors.”—In the year 1567, Malwa was annihilated as a separate kingdom, by the invasion of the Moguls, under the great and famous Akbar; and it remained from that time as a province of Delhi, subject to the same changes and revolutions that affected the other divisions of the empire, till it was conquered by the Mahrattas.

The Building represented in the Plate was the principal mosque of the city, and it is said to be the finest and largest specimen of the Afghan mosque, to be seen in any part of India. The ruinous state that it is in, may be readily observed from the drawing; also the dilapidated condition of the fine sort of piazza which was attached to it, with the small round cupolas that denote the peculiar style of its architecture. A rank vegetation, and a kind of grass jungle surrounds this, and the other ruins of this city, giving shelter to the most ferocious of all the wild beasts of the earth; so that a residence there for even a few days, especially for the purpose of exploring the remains of mosques and palaces, may be considered in some degree a service of enterprise and danger. Sir John Malcolm, when he fitted up an old palace at Nalcha for himself, had not only to clear away the rubbish, but to dislodge a tigress with her cubs.





THE TEMPLE OF VESTA, BRISTOL, ENGL.

## ENTRANCE TO THE CAVE OF ELEPHANTA.

THE island in which the famous excavation, known by the name of Elephanta, is found, lies in the harbour of Bombay, six or seven miles from the usual anchoring-place of large ships, opposite the castle, and four or five miles from, what is called, the Mahratta shore. The native name for this island is *Gara-pori*, and it clearly derives its present appellation from the circumstance of an Elephant, that is carved out of an insulated black rock, situated on the south side of the island, and is seen almost immediately on going on shore at the usual landing-place. When the writer was at Elephanta, in the year 1823, this figure was in ruins; the head was broken off, and had rolled to a short distance down the hill; the body was fractured in two places, so that the centre-part of it had nearly sunk down upon the earth. The head of this elephant was well sculptured, with the trunk very naturally curled; and it is to be regretted, that while some pains have been taken to preserve the cave, this figure, that engages a considerable share of the attention of those who visit the island, and which has given a name to it, should have been left without any apparent measures being taken to prevent its destruction.

The Island of Elephanta is nearly six miles in circumference, consisting of two hills of moderate altitude running from end to end, and wooded to the summits. The pathway up to the Cave leads up the valley, or pass, between these hills, wherein a few native huts are standing, and a little cultivation is found. Mr. Erskine, in his minute and accurate description of this Cave, published in the first volume of the Bombay Transactions, gives the following account of the situation of this grand and mysterious excavation:—  
“Ascending the narrow path where the two hills are knit



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together, a beautiful prospect is gained of the northern part of the island, of the harbour, and of the opposite shores of Salsette. Advancing, and keeping to the left along the bend of the hill, an open space is gradually reached, and the grand entrance of a magnificent temple is suddenly arrived at, whose massive columns seem to give support to the whole mountain that rises above it."—Mr. Erskine then laments that a wall should have been run across the entrance by way of preservation, and recommends, upon every principle of propriety and good taste, its immediate demolition. Whether it was attention to this suggestion, or in consequence of some remonstrance with the government at Bombay, that produced the removal of this wall, the writer is unable to say; but it certainly is no longer in existence. There is a small bungalow erected on one side of the front, for the person who has charge of the Cave; but it does not much interfere with the general view of the entrance; if any thing, the platform, in front, was kept in a little too much order, to correspond with the wild and desolate look of the excavation itself, and the jungle that hangs so free about its entrance. A description of the Cave, as seen from without, follows in the account, which was quoted from above.

"The entrance into this temple, which is entirely hewn out of a stone resembling porphyry, is by a spacious front, having the support of two massive pillars, and two pilasters, forming three openings, under a thick and steep rock, overhung by brushwood, and wild shrubs. The long ranges of columns, that appear closing in perspective on every side; the flat roof of solid rock, that seems to be prevented from falling only by the massy pillars, whose capitals are pressed down and flattened, as if by the superincumbent weight; the darkness that obscures the interior of the temple, which is dimly lighted only by the entrances; and the gloomy appearance of the gigantic stone figures ranged along the wall, and hewn like the whole temple out of the living rock; joined to the

## ENTRANCE TO THE CAVE OF ELEPHANTA.

strange uncertainty that hangs over the history of the place—carry the mind back to distant periods, and impress it with that kind of religious awe, with which the grander works of ages of darkness are generally contemplated. The whole excavation consists of three principal parts: the great temple itself, which is in the centre, and two smaller chapels, one on each side of the large excavation. These two chapels do not come forwards into a straight line with the front of the chief cave, but are considerably in recess, being approached by two narrow passages in the hill, one on each side of the grand entrance, but at some distance from it. After advancing some way up either of these confined passes, they are found to conduct to another front of the great temple, exactly like the principal entrance that is first seen, all the three fronts being hollowed out of the solid rock, and each consisting of two huge pillars, and two pilasters. The two side fronts are precisely opposite to each other, on the east and west, while the grand entrance faces the north. The two wings of the temple are at the upper end of these passages, close to the openings into the great Cave, but having no covered way to connect them with it."

From the peculiar situation of this magnificent excavation, it is better known than any other work of the same description in India; and the position that it occupies, affords casual visitors to Bombay, an opportunity of seeing one of the most beautiful specimens of the cave temples of the Hindoos, that is to be found in any of the different sets of excavations, which form so peculiar, and so interesting a feature in the antiquities of the western side of Hindoostan. It is true there is a temple of the same description at Ellora, of greater magnitude, but it does not equal Elephanta in the fine form of its pillars, or in the skill and elegance of some of its sculpture; in the whole range at Ellora, there is nothing that can be compared with the triad bust, and the compartments to the right and left of it, that adorn the inner side of

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the Cave of Elephanta. A representation of this Triad may appear in the next and last number of this work, together with some account of the interior of the cavern that contains it.

As to the origin of this temple, it is involved in the same obscurity that hangs over the other excavations of India. It partakes of the general character of many Braminical caves, found in other parts of the country, though it has its peculiarities; and it bears the marks of the same antiquity. The situation of Elephanta is, perhaps, the most remarkable thing about it, when compared with other works of the like nature; no doubt, some local circumstance must have been the cause, why this, and the inferior excavations found in the same situation, were formed in this retired though beautiful Island. Still, the reason why a small and lonely Isle should have been chosen to contain a work of such magnitude, exhibiting so much skill, requiring so much labour, and of a description so beautiful, will probably, like the date of its formation, remain a mystery as long as the world continues.

The writer of these notes was living for several days at Elephanta, and strangers were occasionally coming to see it. One party had delayed their excursion to the last day of their stay in the country, and the tide had prevented their reaching the island until after dark. They were to sail for England the next morning, and they looked at the black entrance of the excavation without being able to form an idea of what it contained. In this emergency, a kind of torch was made of a number of candles, and the party were taken into the farthest extremities of the Cave; they examined every corner of it, and went away highly pleased, and perfectly satisfied with what they had seen. It is owing to this circumstance, that the writer himself penetrated into some of the deep recesses of Elephanta.





THE GREAT CANYON OF THE COLORADO



## DOWLUTABAD.

THE hill fortress of Dowlutabad is situated about seven miles from the city of Aurungabad, in a north-westerly direction; and is passed on the road that leads from that town to the excavations at Ellora.

This is one of the most remarkable of all the hill fortifications that are spread over the face of the empire of Hindoostan; inasmuch as art has given it, in a great measure, that degree of strength and security, which nature has provided in other cases; and with this peculiarity likewise, that in other hill fortresses, the scarp, or perpendicular part of the height, is usually at or near the summit, while at Dowlutabad it is at the foot of the elevation. This fortification is formed out of an insulated hill, that lies scarcely more than a mile from the foot of the same ghaut, or raised table-land, on the steep sides of which the celebrated Caves of Ellora are excavated; and as it stands alone on the plain, it looks as though, in the convulsions of the deluge, it might have been separated, and rolled away from the high land in its immediate neighbourhood. When the person who supplies this notice walked round the foot of this singular mountain, he could not help being struck with an appearance that gives an air of reality to the idea, that it might, at one period of the world, have been broken away from the heights near which it is situated. The scarping at the foot of the hill, and the cutting a deep and wide ditch that surrounds it, displays a distinct and, in some

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places, a large crevice in the rock, corresponding in height with the edge of the outer part of the ditch. The height of the hill of Dowlutabad may be five or six hundred feet ; and, independent of the scarping, it is something of a pyramidal form, and is probably within a mile in circumference. In Hamilton's Gazetteer it is said, that the scarping, which presents a perpendicular cliff, is about 150 feet high, taking one part of the hill with another ; and that the ditch, being thirty feet deep, gives 180 feet for the height of the wall ; and this, it must be remembered, is altogether artificial, exhibiting a work of labour and perseverance, such as those only who may have cut out the caverns of Ellora, would have either thought of designing, or have had power to execute.

The following account of the interior arrangements of this fortification, is taken from the work that has just been spoken of:—" After passing the ditch, the ascent is through an excavation in the heart of the rock, and at first so low that a person is obliged to stoop nearly double ; but, after a few paces, it opens into a high vault, lighted by torches, out of which the ascent is by a winding passage gradually sloping, cut through the interior of the body of the hill : this passage is about twelve feet high, and the same in breadth, with a regular rise. At certain distances in this gallery there are trap-doors, with flights of small steps to the ditch below, only wide enough to admit a single man to pass ; also cut through the solid rock to the water's edge, (of the ditch,) and not exposed to the fire of the assailants, except they gain the very crest of the glacis."

It would be difficult to say why these passages are cut, save that it might be for the purpose of ablution, supposing water to be in the ditch.

" There are likewise other passages, with recesses for stores. After ascending the main passage for about ten minutes, it opens into a hollow of the rock, about twenty feet square. On one side, leaning against the cliff, a large iron

## DOWLUTABAD.

plate is seen, nearly the same size as the bottom of the hollow, with an immense iron poker. This plate is intended to be laid over the outlet, and a fire made on it, in case the besiegers should make themselves masters of the subterranean passage, and there is a hole five feet in diameter, intended to convey a strong current of air to the fire. On the road to the summit, which is steep, and in some places covered with brush-wood, there are some houses, towers, and gates. The governor's house is an excellent one, surrounded by a veranda with twelve arches, and through this house passes the only road to the top. Towards the summit, the road becomes narrow, and on the peak, where the Nizam's flag flies, stands a large brass twenty-four pounder; besides this piece of ordnance, there are said to be in the whole fortress only a few two or three-pounders. As the rock contains reservoirs of water, if properly defended, it could only be won by famine."

Dowlutabad is known to be the situation of the ancient Deoghur of the Hindoos, and supposed to be the city which is called by the Greek writers *Tagara*; and there is a paper published in the first volume of the Asiatic Researches, which endeavours to shew, from the writings of Arrian, that this place was the site of the famous commercial city called by that name. Certainly some wealthy, powerful, and highly civilized people must have possessed the country round about where the caves of Ellora are cut, or where such a work, as that which Dowlutabad now presents, was undertaken and performed.

"When the Mahomedans," says the Gazetteer, "under Allah ud Deen, carried their arms into this quarter of the Deccan, about the year of our Lord 1293; Deoghur was the residence of a powerful Hindoo rajah, who was defeated, and his capital taken, and plundered of immense riches. In the early part of the fourteenth century, the Emperor Mahomed made an attempt to transfer the seat of govern-



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ment to Deoghur, the name of which he changed to Dowlutabad. After nearly ruining Delhi, with a view to drive the inhabitants to his new capital, he was obliged to desist in this project. About the year 1634, the city and fortress were taken by the Moguls, in the reign of Shah Jehan, when the seat of government was transferred to Aurungabad, at that time called Gurka, or Kerkhi. Along with the rest of the Mogul Deccan, it fell into the possession of Nizam ul Mulk, and has continued with his descendants, the Nizams of Hyderabad, ever since, with the exception of the year 1758, during which it was held by M. Bussy; but he was obliged to abandon it, when ordered to withdraw his army to the Carnatic, by M. Lally, his superior in command."

The road, that leads from Aurungabad to the town of Rozah, which stands on the brow of the hill that contains the wonderful excavations of Ellora, ascends the ghaut opposite to the town and fortress of Dowlutabad, and it is from a situation about half way up the hill, that the sketch represented in the plate was taken. A tall minar, or column, is seen rising from the midst of the lower fort, or town, which is a small and ruined place, standing on the same ground, that, there is good reason to suppose, was occupied formerly by one of the greatest cities of Hindoostan.





THE GREAT MOSQUE OF ISTANBUL, AS SEEN FROM THE BULVA.

## TOMB OF IBRAHIM PADSHAH—BEJAPORE.

THE Tomb that is represented in this Plate, stands outside the walls of the city of Bejapore, not more than half a mile from the Mecca gate, by which the place is entered, on arriving at Bejapore from the northward. Amongst the many monarchs of Hindoostan, who lie in rich and splendid sepulchres, there is scarcely one whose ashes are contained within a shrine of such magnificence and beauty, as those of Ibrahim Adil Shah, the fifth king of Bejapore. Capt. Sykes, in his account of this city, found in the third volume of the Bombay Transactions, from which quotations have been made in former numbers, gives the following notice of this grand and elegant structure.

“The next object is the Tomb of Ibrahim Padshah, situated without the walls, near the Mecca gate. It was built in twelve years, and is a light, highly-finished structure, with a mosque adjoining; the whole contained within a strong wall, through which is a large and handsome gateway. The buildings are of stone; and the decorations, in relief, are equal to any thing in India, for infinite variety and elegance of design, and for the ability of the execution. The whole walls of the exterior of the tomb, and the ceiling of the open veranda which surrounds it, are covered with sentences from the Koran, mingled with wreaths of flowers, enclosed in compartments; and the border of each compartment differs in pattern from that of the adjoining. The letters were gilt, and the ground azure; the gilding and colour are yet preserved in some places, and the brilliancy of the azure is remarkable. The windows, instead of lattice or fret-work, are composed of Arabic sentences, cut out of stone tables, the space between each letter perforating the stone, and admit-



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ting the light. Three or four ordinary tomb-stones inside, are covered with tattered silks. What is very curious in this tomb is, that the ceiling is quite flat, made of square slabs of stone, without any apparent support: over this is a room with a convex ceiling, but the curvature is so slight as to be scarcely perceptible; upon this is raised the admirably proportioned dome. The numerous stone minarets are all highly decorated, and in good taste."

Captain G. Sydenham, in his description of Bejapore, in the year 1811, found in the thirteenth volume of the Asiatic Researches, from which an extract has likewise been made before in this work, shews that this city has only of late years come into any notice, or attracted any attention from the present possessors of India. He writes in the following terms respecting the remains of this extraordinary capital:—

"There is, perhaps, no place in India less known, and more worthy of being known, to Europeans, than *Bijapúr*. Few have seen this city, and still fewer have described it. The accounts of Tavernier, the first European traveller of note who visited it, and who was there, it appears, in the year 1648, is strangely inaccurate. This authority is followed by Thevenot, who had not the means of ascertaining its truth by personal observation. Both describe *Bijapúr* as a city exhibiting nothing remarkable, but crocodiles in the ditch which surrounds it. Had Bernier, the most intelligent and correct of all the writers of that period upon India, seen *Bijapúr*, he would have vindicated it from the misrepresentations of his predecessors: and most probably he would have associated the capital of the Adil Shahy dynasty, with the cities of Delhi and Agra, of which he has given so faithful and interesting a delineation. Orme, in his Fragments, laments the want of information respecting *Bijapúr*; and we are indebted to Major Moor, for having detected and enforced the inaccuracies, which for more than a century involved in

## TOMB OF IBRAHIM PADSHAH.

obscurity one of the most splendid cities of India ; and for having brought to light its hidden beauties, in a faithful description of them, written in 1791, (see the Narrative of the Operations of Captain Little's Detachment.) Sir James Mackintosh visited *Bijapur* in 1808, and emphatically termed it the "Palmyra of the Dekkan." Of the building which forms the subject of this plate, Captain Sydenham writes:—

"The most conspicuous of the buildings outside the fort is the *Makbara* of Sultan Ibrahim the Second. On the exterior of the body of the mausoleum over which the dome is raised, the walls are carved into Arabic inscriptions, sculptured with great skill, and disposed in every variety of ornament. The gilding and enamel, however, is entirely defaced, excepting in a small part in one of the sides, where its remains give a faint idea of its former lustre. A person looking at the illuminated page of a beautiful Oriental manuscript, magnifying this, and fancying it to be represented by sculpture, painting, and gilding, on the face of a wall of black granite, will have some conception of the labour, skill, and brilliancy of this work. The whole of the Koran is said to be carved on the four sides of this elegant structure, in which, the utmost art and taste of the architect and the sculptor have combined to produce the richest effect. This beautiful building, with its mosque, was erected by Ibrahim for his deceased daughter, Zuhrah Sultan, and on his death, his remains were deposited here. It has unfortunately sustained some injury from shot, which were directed against the tents of Aurungzebe, who first encamped a little beyond the tomb." That extraordinary brass, or composition gun, that stands on a rampart in the wall of Bejapore, which seems as if built on purpose to receive it, points towards this edifice. This singular piece of ordnance is well known in India. It is said to be about forty tons in weight ; and it is calculated, that the shot in iron would weigh upwards of a thousand pounds. The chamber is nearly half its length, which is only

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fourteen feet altogether, so that it has a clumsy, misshapen appearance. There is said to be an annual resort of Hindoos to this gun, and that it has a few constant attendants, who place flowers and perfumes in and about it, as if it were an object of religious reverence. When the writer saw it in the year 1823, it appeared to be deserted, and visitors were left to crawl in and out of it, for curiosity's sake, at their will and pleasure.

In the accounts given of the Tomb of Ibrahim Padshah, it will be remarked, that the ornament and carving is the thing principally spoken of. In truth, it is much easier to give a minute description of such a building, than to convey any thing like an adequate idea to the mind of any one, of the grand and imposing effect of a structure, the design of which is so noble, and the proportions so admirable.

It is unaccountable, that a traveller such as Tavernier should have considered Bejapore as unworthy of any other notice, than as having crocodiles (or rather *alligators*) inhabiting its ditch. The magnificent walls of this great city, and its noble gates ; its splendid mosques, tombs, and palaces ; and its beautiful bowlees, (*tanks* or *wells*,) must have been standing in better order at the period of his visit, than now, after the neglect, and consequent decay, of nearly two hundred years has passed upon it. The absence of marble in the buildings of Bejapore, and the solidity in the general style of its architecture, renders it inferior to the cities of Agra and Delhi, in the lightness and extraordinary brilliancy, that so peculiarly distinguish those capitals ; but in the magnitude, and sober grandeur of its ruins, it is not second to either one or the other ; and Bejapore stands at this day as worthy the notice of a traveller, and presents as just a claim to his attention, as any one of the multitude of ancient and desolate cities that cover the plains of Hindoostan.







THE GREAT EASTERN STEAMSHIP COMPANY

## CHINESE JUNK—CANTON RIVER.

THE vessel represented in this plate is one of the large Chinese Junks, that trade to the port of Batavia in Java, and to other places amongst the eastern islands of India. There is something as peculiar in the construction and look of the larger vessels, and smaller boats of the Chinese, as there is in every thing else that belongs to that extraordinary people; but with all the singularity in their building and appearance, there is something strikingly picturesque about them, an idea of which this plate will in some measure serve to convey. With the little intercourse, comparing it with other nations, that China has ever held with other parts of the world, and the remarkable tenacity its inhabitants have always shewn to the ancient customs of the country, we may fairly infer, that no alteration, in the mode of constructing or navigating their vessels, has ever been adopted by the Chinese, since the earliest periods that men have "gone down to the sea in ships, or occupied their business in great waters."

In Barrow's Travels in China, there is the following description of a Chinese vessel: "The ships that are destined for longer voyages (having spoken before of the vessels employed in the coasting trade) appear, from their singular construction, to be very unfit to contend with the tempestuous seas of China. The general form of the hull above water, is that of the moon when about four days old. The bow is not rounded as in ships of Europe, but is a square flat surface, the same as the stern; without any projecting piece of wood, usually known by the name of cutwater, and the vessel is without any keel. On each side of the bow a large circular eye is painted; the two ends of the ship rise to a prodigious height above the deck. Some carry two, others three, and some four masts, and each of these consist of single pieces of wood, consequently they are incapable of being reduced in length occasionally, as those of European ships. The dia-

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meter of the mainmast of one of the larger kind of Chinese vessels, such as trade to Batavia, is equal to that of an English ship of war of sixty guns, and it is fixed in a bed of massive timber laid across the deck. On each mast is a single sail of matting, made from the fibres of the bamboo, and stretched by means of poles of that reed, running across at intervals of about two feet, from top to bottom. These sails are made to furl and unfurl, like a fan. When well hoisted up, and braced almost fore and aft, a Chinese vessel will lie within three and a half or four points of the wind; but they lose this advantage over the ships of Europe, by their drifting to leeward, in consequence of the round and clumsy shape of the bottom, and their want of keel." A square-rigged vessel, as ships are commonly called in England, is not considered to come nearer the wind than six points, with any benefit in going to windward. "The rudder is so placed in a large opening in the stern, that it can occasionally be taken up." The sketch will exemplify this practice, where the rudder appears triced up, seemingly to make room for the stern cables. There is one thing remarkable in the internal construction of Chinese vessels, which is the division of the hold of the ship into many compartments, made water-tight like the bottom; sometimes there will be as many as sixty of these chambers in a large vessel; these communicate only with the well in the centre; therefore, should the ship spring a leak, as it is called, in any one of these, beyond the power of emptying the water, that cavity alone would fill, and make little difference in the buoyancy of the vessel.

In speaking of Chinese navigation, Mr. Barrow says; "They keep no reckoning at sea, nor possess the least idea of drawing imaginary lines upon the surface of the globe, by the help of which, the position of any particular spot may be assigned; in other words, they have no means of ascertaining the latitude or longitude of any place, either by estimation of the distance sailed, or by observation of the



## CHINESE JUNK—CANTON RIVER.

heavenly bodies, with instruments for that purpose. Yet they pretend to say, that many of their early navigators made long voyages, in which they were guided by charts of the route, sometimes drawn on paper, and sometimes on the convex surface of large gourds, or pumpkins. From this circumstance, some of the Jesuits have inferred, that such charts must have been more correct than those on flat surfaces. If, indeed, the portion of the convex surface, employed for the purpose, was the segment of a sphere, and occupied a space having a relation to that part of the world sailed over, the inference might be allowable; but this would be to suppose a degree of knowledge, to which it does not appear the Chinese had at any time attained, it being among them, at every period of their history, an universally received opinion, that the earth is a square, and that the kingdom of China is placed in the very centre of its flat surface."

"As far as we know of the Chinese, they were always in possession of the compass, and it is conjectured, that the use of the magnetic needle in Europe was first brought from China, by the famous traveller, Marco Pols, the Venetian. Its appearance immediately after his death, or, according to some, while he was yet living, but at all events in the country to which he belonged, renders such a conjecture extremely probable: be this as it may, the Chinese were, without doubt, well acquainted with this instrument long before the thirteenth century. It is recorded in the best authenticated annals of China, merely as a fact, and not as an extraordinary circumstance, that the Emperor Chung-ko presented an ambassador of Cochin-China, who had lost his way in coming by sea, with a *Ting-nantchin*, "a needle pointing out the south," a name which the compass in China still retains. Even this idea of the seat of magnetic influence, together with the construction of the compass box, the division of the card into eight principal points, and each of these again subdivided into three, the manner of suspending the needle, and



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and its diminutive size, seldom exceeding three-quarters of an inch in length, are all of them strong presumptions of its being an original, and not a borrowed invention."

The late Sir Thomas Stamford Raffles, in his history of Java, gives an account of the trade that is carried on between China and Batavia by means of these vessels. "A very extensive branch of trade is carried on by a direct communication between Java and China, entirely upon Chinese capital, in a description of vessels called junks. From eight to ten of these vessels arrive annually from Canton and Amoi, with cargoes of teas, raw silk, silk piece-goods, varnished umbrellas, iron pots, coarse Chinaware, sweetmeats, nankeen, paper, and many minor articles, particularly calculated for the Chinese settlers. They are from three to eight hundred tons burden." The junk in the plate may be supposed to be much nearer the last than the first description of vessel here spoken of; she was the largest, at the time the drawing was made, that was lying at the usual mooring-place of ships of that burden, which is in the river towards the lower part of the city of Canton. "These vessels sail at stated periods, generally reaching Batavia with the north-east monsoon, about the month of January. Of all the imports from China, that which produces the most extensive effects on the commercial and political interests of the country is the native himself: besides their cargoes, these junks bring a valuable import of from two to five hundred industrious natives in each vessel. These emigrants begin as labourers, but, by frugal habits and persevering industry, they soon acquire wealth sufficient to enable them to make large remittances to their friends in China. This is generally done in valuable articles, such as birds' nests, Malayan camphor, *bich de mar*, tin, opium, pepper, timber, leather hides, indigo, gold and silver, which renders the return cargoes of the junks of almost incredible value."





## TRIAD FIGURE, INTERIOR OF ELEPHANTA.

THE three-headed figure represented in this plate is at the extremity of the great Cave of Elephanta, and directly fronts the entrance. In the various sets of caves that are found in different parts on the western side of India, there is not to be met with so fine a piece of sculpture as this Triad, and its adjoining compartments, present. The whole row of the figures stands in a recess, the depth of which corresponds with the distance of the pillars throughout the cave, from each other; and the width three times that space, equal to the breadth of the front entrance, by which the light is principally admitted. The three heads are a little more still in recess, than the figures in the compartments.

Mr. Erskine, in his account of Elephanta, (see the first vol. of the Bombay Transactions,) says of this beautiful sculpture: "The figure that faces the entrance is the most remarkable in this excavation, and has given rise to numberless conjectures and theories. It is a gigantic bust representing some three-headed being, or the three heads of some being to whom the temple may be supposed to be dedicated. Some writers have imagined that it is, what they have called the Hindoo Trinity of Brahma, Vishnu, and Shiva, and very strange historical conclusions have been deduced from this hypothesis. The Hindoo *Trimurti*, or Trinity, as it has been called, does not occupy a very remarkable place in the theology of the Brahmins; the word *Trimurti*, means *three forms*, and is applied to any three-headed figure."

"The three-headed figure at Elephanta only represents the Deity down to the breast, or a third length: one head faces the spectator, another looks to the right, the third to



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the left. It may give some idea of its size, to mention, that, from the top of the cap of the middle figure to the bottom of the image is seventeen feet ten inches, while the horizontal curved line embracing the three heads, at the height of the eyes, and touching them, is twenty-two feet nine inches in length." After minutely and accurately describing each of the heads and their ornaments, and explaining what their immediate occupation may probably be, deduced principally from what they appear to hold in their hands, and from the expression of the countenances, Mr. Erskine proceeds, "Such is this remarkable figure that occupies the most conspicuous place in the temple, and which of late has been regarded as the Hindoo Trinity: but it appears to me that, if our opinions be guided by a general examination of this figure compared with others in the excavation, and with the apparent design of the cave, little doubt will remain, that the whole excavation is a cave-temple, dedicated to Shiva alone, who is also singly represented by this three-headed bust. The impression made on Christians by the view of this three-headed figure, has had more influence, than any regard to genuine Hindoo doctrines, or to the legends in the sacred books of the Brahmins, in fixing the opinions most prevalent on the subject of this mysterious bust."

In the Caves of Ellora, this Triad bust occurs in several small caves situated on the sides of a nullah, or stream of water, that descends the hill, somewhere amidst the centre caves in the range. Captain Sykes, in noticing these figures, says, "These busts, which are no where to be found in the large caves—and with the exception of two busts in the hill above Kylas, no where out of this nullah—are almost all free from mutilation. I choose the most perfect and highly finished for the sketch, which is a faithful representation of the Triad, (see the third volume of the Bombay Transactions,) having devoted particular attention to the emblems, and minute ornaments of the heads and person. On examination,

### TRIAD FIGURE—ELEPHANTA.

it will be found to correspond so closely with the bust at Elephanta, as to put it beyond doubt, that the different figures are meant to represent the same person. From the strong resemblance in the parts that remain, it will be reasonable to conclude, that the mutilated hands of the bust at Elephanta, hold the same emblems which are shewn in the hands of these figures at Ellora. All the emblems point out the Triad to be Sew, (*Siva*, or *Shiva*,) and the appearance of the female does not militate against the conclusion. It may be supposed, the centre face is Sew individually; the right and left faces represent him in the mystical compound of Ard-Nari, (male and female.”)

Of the compartment on the right hand of the Triad, Mr. Erskine gives the following description :—“ The next group is one which has, in general, been much misunderstood. Niebuhr, and others, call the principal figure an Amazon; and one of them builds a fanciful theory on this conjecture: Moor, however, was right in supposing that it is Ard-Nari. It is evidently the personification of Shiva and Parvati conjoined, a union of the male and female energies, well known in Hindoo mythology under the name of Ardhanâr Ishwar, or the half-female god; it has four arms, and stands in an erect position, but inclining a little, while the fore right-arm rests on the hump, the hand coming over the left horn of Nandi, the bull of Shiva, on which he is supposed to ride. The right side of the figure is male, the left female; and it is singular how much this distinction is preserved in all respects.” The figure, as may be seen by examining the Plate, has only the breast on the left side. The ornaments and attendants, on one side, appertain to Shiva; on the other side, to Parvati.

The corresponding compartment on the left hand of the Triad, are said, by Mr. Erskine, to represent Shiva and Parvati in their proper persons, with their various emblems, ornaments, and attendants. Besides those who immediately

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wait upon Shiva, there are others, of almost equal dignity with Shiva himself, to be recognized in the back-ground of both compartments, such as, Vishnu, Brahma, and Indra.

The same author, from whose excellent account of Elephanta the above extracts have been made, towards the conclusion of his description, speaks of the general style of the sculpture in this excavation, in the following terms:—  
“Travellers have entertained very different ideas on the degree of genius and art displayed in this temple, and the figures around it: (there are many figures in different parts of the cave, besides those represented in this Plate:) some are disposed to rate them very high, and speak in rapturous terms of the execution and design of several of the compartments. To me it appears, that while the whole conception and plan of the temple is extremely grand and magnificent, and while the outline and disposition of the separate figures indicate great talent and ingenuity, the execution and finishing of the figures in general, though some of them prove the sculptor to have had great merit, fall below the original idea. The figures have something of rudeness and want of finish, the proportions are sometimes lost, the attitudes forced, and every thing indicates the infancy of the art—though a vigorous infancy. Indeed, it deserves consideration, whether the nature of the Hindoo mythology, which represents every thing by hieroglyphic, be not extremely unfavourable to the fine arts.”

There is, certainly, very considerable skill in the art of sculpture, exhibited in the Cave Temples of India; and, throughout, the figures appear to be adapted, in a singular degree, to the remarkable character of the excavations themselves.







## EXCAVATED TEMPLE OF KYLAS; CAVES OF ELLORA.

THIS representation of the Temple of Kylas, is taken from one of the outer corners of the area in which it is contained, as the spot from whence it was seen to the best advantage, in the confined situation that it occupies.

The dimensions, and some notice of this wonderful work, have been presented in the account of the plate that delineates the front, or entrance, of the pagoda. Nevertheless, the writer is aware, that the most accurate measurements may be given, the minutest description might be rendered, and the strongest form of language might be used, in order to convey a general idea of this stupendous work; and yet the effort to stamp upon the mind of any one, any thing like a just conception of the beauties of Kylas, would entirely fail; and in the end, we should have to agree with Captain Sykes, in the expression of his opinion, that, "in order to be duly appreciated, Kylas must be seen." However, some faint idea of the body of the temple may be formed by the plate that represents it. The remains of the gigantic elephants that have been left standing in the area, one of the obelisks still very entire, the high and square temple of the bull Nundi, and part of the principal portion of the pagoda, may be seen filling, in a great degree, the open space that has been cut out of the hard and solid rock. The lower part of the scarp of the area is excavated almost all round; the northern side, especially, forms a fine colonnade of 175 feet in length, in which there is but one obstruction, by means of a wall left across, with a doorway in it: the inside of this long gallery is divided into compartments, with figures, represent-

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ing circumstances in the history of Sew, (or *Siva*.) This piazza, as it might be called, is 11 feet broad, and varying from 14 to 15 feet high. The inner end of the scarp of the area, also forms a regular colonnade of 180 feet in length, by 13 feet broad, and 15 feet high. The length of this gallery would probably give the extreme breadth of the excavation. There are no less than nineteen compartments, containing gigantic figures, in this colonnade. The south face of the scarping is cut in the same manner, from the inner end measuring 115 feet; divided likewise into compartments, one of which represents the Ard-Nari, a compound figure, that may be seen on the right hand of the triad in Elephanta, with the emblem of the Bull on the male side of the figure. The remainder of this side of the area is occupied by chambers, one containing the admirably sculptured female figures of the Now Ratree, or festival of the "*nine nights*." Adjoining this chamber, says Captain Sykes, "on the right hand of the gateway, is an excavation extremely singular, adverting to the belief of arched excavations being exclusively of Boodh origin. The roof is ribbed, (see the right side of the Plate,) and the order of the pillars is the same as some found in Boodh caves: in short, it only wants a figure of Boodh to fix its origin." Captain Sykes remarks this, in consequence of the decided Braminical character of the excavation of Kylas. He appears to have narrowly searched for the distinct emblems of Brahma and Boodh, under the roof of the same cave at Ellora, but without ever fully determining the fact.

Captain Sykes enters at some length, in his account of the Caves of Ellora, found in the third volume of the *Bombay Transactions*, as to the disputed point of priority of Braminical or Boodhist worship; and, in the course of his reasoning, he says, "The well-known, but singular circumstance, of the suspension of all distinctions of castes at Juggernath, during the Jatra, is thus noticed by Dr. Robertson, in his *Disquisition on Ancient India*:—"Another fact concerning the castes



## EXCAVATED TEMPLE OF KYLAS.

deserves notice: an immense number of pilgrims, amounting in some years to more than 150,000, beset the pagoda of Juggernath, in Orissa, (one of the most ancient and most revered places of Hindoo worship,) at the time of the annual festival in honour of the deity to whom it is consecrated. The members of all the four castes are allowed promiscuously to approach the altar of the idol, and, seating themselves without distinction, eat indiscriminately of the same food. This seems to indicate some remembrance of a state prior to the institution of castes, when all men were considered equal."—"If Juggernath, then," continues Captain Sykes, "be a Boodh figure—and the pilgrimages of Boodhists from Tibet to it, and the extinction of castes, during the festival in its honour, seem to establish it as such—it would scarcely be going too far to affirm, that it was worshipped at a period previous to the introduction of castes amongst the Asiatics; and, consequently, the worship of Boodh preceded that of Brahma, with the introduction of whose religion the distinction of castes commenced."

In treating upon the multiplication of deities, in the Braminical mythology, the same author says—"Our own times exhibit proofs of the manner in which this accumulation occurs. The sweeping calamities, plague, pestilence, war, and famine, are looked upon as manifestations of the anger of a divinity." In this respect the Hindoos put to shame many of us Christians. "Offerings and sacrifices are made, to propitiate the offended being; temples are raised to its honour, and it is classed in the mythology under a name originating in the circumstances connected with a display of its power. The spasmodic cholera, which has ravaged India lately, has produced the *Oolat Beebee* in Bengal; and blood has been spilt without measure on the western side of India, to appease the *Murree*, (cholera,) which is viewed as a visitation of Bowanee, under that name. The inhabitants of every village have raised hovels, in which are placed figures



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of the goddess : these hovels will ultimately rise into temples, as the occasional appearance of the disease assists to work upon the fears of the people. Keeping in view these circumstances, a period of Hindoo mythology may be supposed, particularly as the Triad is resolvable into one person, when it was extremely limited ; the worship being probably confined to the Supreme Being, through the sensible representation of Shee Shai Bugwan, (surmised to be Boodh,) and to the productive power of nature, through the hemispherical emblem. This period associates the mythology with the simple objects of worship found in Boodh temples. May not these, then, be the originals on which have been gradually grafted the whole host of the present Hindoo pantheon ?”

Of all the excavations on the western side of India, where only they are found, Kylas is certainly the most extraordinary, and the most beautiful. The interest that it creates in the minds of many who have seen it, is deep and lasting ; and the writer of these short notes cannot forget the many hours he spent in contemplation of this magnificent and mighty work. From the earliest dawn of the morning, to the latest shade of the evening, did he often wander from cave to cave ; and on moonlight nights, especially, he took delight in standing amidst the indistinct and mysterious beauties of this pagoda. Of all the remains of the mighty works that men’s hands have wrought in the world, there is nothing that surpasses, either in the peculiarity of its design, or in the skill of its execution, the excavated temple of Kylas.



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